TEACHING THE GIFTS OF THE SPIRIT FOR MANIFESTING IN THE LOCAL CHURCH

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ABSTRACT

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by
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The context of this project is Spirit and Word Christian Church Center, Durham, North Carolina. The problem was a lack of understanding about manifesting the supernatural gifts of the Holy Spirit. If the context has a forum that teaches how the Holy Spirit operates in the nine gifts of the Spirit in 1 Corinthians 12:8-11, then they will discover and act out of their gifts. The project duration is six weeks. Data was collected by using a spiritual gifts assessment, group discussion questionnaire, journaling, pre- and post-questionnaires, and interviews. The research showed a positive outcome.

ACKNOWLEDGEMENTS

The accomplishment of this DMin project is nothing less than the work of the Holy Spirit, who gracefully leads to triumph for the glory of God. “With man, it is impossible — but with God, all things are possible” (Matthew 9:26).

I am incredibly grateful to the people I pastored while undertaking this Doctor of Ministry program. I began this program during a challenging season for my church family. The people were beneficial and reassuring with their support in completing my work. May God’s grace and the Spirit’s work continue to abound in their lives.

I am most appreciative of the support from the project participants, context associates, and professional associates, especially Dr. Donald Cozart and fellow peer associates in my focus group. They made this DMin journey a gratifying and life-changing experience that will always be remembered. I was deeply encouraged by their shared hunger for more of the Holy Spirit. Special thanks to Calvin Lockhart for his skillful knowledge and advice on developing worksheets and graphs for the project analysis. Thanks to Marguerite Applin and Troy Haynes for managing the logistical needs for conducting the project. For his expertise in the editing of documents and excellent character, special thanks to Dr. Kenneth W. Cummings, Sr. His valuable expertise and skillful approach to editing were significant throughout the process, allowing me more time to concentrate on the demands of research and writing. He was an excellent context editor and contributor to my work. Thanks to all the United Theological Seminary staff for creating an

atmosphere encouraging spiritual and academic growth. This was possible with their concerted efforts and support. I thank my faculty mentor, Dr. Frank Billman, for sharing his scholarly experience and expertise in supernatural ministry. My DMin experience was enhanced through the relationship we developed during this journey. I am thankful for the gifts of grace that operate in his life and his timely words that made the difference when a simple explanation saved the day. Finally, thanks to Dr. Scott Kisker, staff professor, and faculty advisor, for this DMin project. He is a person with invaluable insights and knowledge about the work of the Spirit. I appreciate his prophetic voice on any subject concerning the church. He ensured that the way forward could always be found in understanding the Scripture and the church's history. His hopeful outlook often reminded me that achieving success in the DMin program was possible.

DEDICATION

I wish to thank my wife, Sylvia, for being the love of my life. My work on this Doctor of Ministry would not have been possible were it not for her love and patient support. I was the beneficiary of her graceful encouragement that inspired confidence to complete this work. She is an incredible gift and the best team member ever. I dedicate this work to my delightful children and grandchildren for their unwavering support and patience. May God grant them the desires of their hearts.

ABBREVIATIONS

CBT	Cognitive Behavior Theory
NIV	New International Version
NRSV	New Revised Standard Version
SDT	Self-Determination Theory
SWCC	Spirit and Word Christian Church

The seeds for this journey were sown long before the start and end of the Doctor of Ministry program. At an early age, I was planted on fertile grounds of a Pentecostal heritage that manifested the gifts of the Spirit. Those manifestations of the Spirit gave rise to the formation of this project that teaches how the Holy Spirit operates in the nine gifts of the Spirit so that believers discover and act out of their gifts for the building of the church. In the words of the Apostle Paul, "the manifestation of the Spirit is given to all."

—Charlie R. Coleman, "Reflections on My Life and Spiritual Heritage"

INTRODUCTION

Accepting my call to the ministry was not an immediate decision. To say the least, I was not eager or anxious to run into any recognized office in the church. Ironically, as an elementary school-age child growing up in church, I had already quietly accepted that eventually my feet would be firmly planted in church ministry. In fact, often as a child, I imagined myself conducting services, preaching, and doing all the things that I had carefully taken note of from my seat in the pew. With a few exceptions, my attention was always drawn to ministry that involved the manifestation of the Spirit. This commonly included hearing saints uttering unintelligible words, hearing discerning of spirits, prophesying, seeing folks falling out in the Spirit, healings, and deliverance and just about all that was preached about from the pulpit. At some point, those things became a reality that you witnessed with your own eyes. I owe this rich experience to my Pentecostal heritage. It is this heritage that has given rise to the formation of my DMin project. Sure, there were times when unexplainable events took place like the time when a guest evangelist spoke in tongues while preaching his entire sermon. No one interpreted, so no one understood what had been said for all of thirty to forty minutes. Afterwards, however, I remember the evangelist saying that God had used him. Nonetheless, we were all still confused about what God was saying and what our response needed to be. Our pastor was speechless, and I will never forget all the puzzled faces. When I think about what happened on that night, I appreciate Paul's teaching on

the gifts of the Spirit even more. The unexplained actions of that evangelist were not the last that I would witness. But it is all part of my rich heritage involving the then Pentecostal and now charismatic experience. Thankfully, the church pastor did not stop all exercises of the gifts of the Spirit. There were many more expressions of the Spirit that brought edification to the church. Meanwhile, I was content to continue observing from a distance, doing all I could to avoid accepting any public call to the ministry.

The years passed and I found myself always making room for serving. Preferably, I chose to do the things that needed to be done and the things that no one wanted to do. The helps ministry was my preferred area of operation, especially cleaning and serving. I decided that it was better to leave pulpit ministry to those who were eager and anxious to preach. But one day after prayer, I sensed a burden like I had never felt. From that point I knew that the service that God was calling me into involved ministering directly to people.

My early introduction to serving in the ministry involved street evangelism. That ministry soon led to evangelizing military service members and teaching them in a home Bible study. Later, I began soliciting and praying for the sick. Eventually, I received church ordination. I was given the responsibility of heading the ministry to young adult married couples. Interestingly, it was in serving in these ministry areas that gifts of the Spirit began operating in my life. As gifts would operate, I became hungrier for God's presence. The awesomeness of this experience was that the manifestation of gifts was also having its effect on other members of the church. In time, I saw that the church could be more fully the church when the members of the church were operating in their spiritual gifts.

Generally, there is a heightened interest in the gifts of the Spirit before and immediately after a revival. However, in the book of Acts and in Paul's teachings about the gifts of the Spirit there is no indication that this should be the case. In fact, believers operating in the gifts of the Spirit was normal. Manifesting gifts was standard behavior for believers to the extent that we have Paul's teaching to ensure that behavior surrounding spiritual gifts was conducted orderly and correctly. This was done to prevent confusion and chaos from occurring, especially in times of fellowship. Otherwise, all believers shared in fully expressing the Spirit's gifts to meet the needs of the church. What threatened the manifesting of gifts by believers in the early church was a lack of understanding. This is why Paul addressed the subject of spiritual gifts in 1 Corinthians chapter 12. The issue was about correctness in applying the gifts. Paul's teaching was instructing the believers on how to properly act out their gifts to continue edifying the church. This was how the discussion began and it ended with Paul saying, "All these gifts are the work of the one and the same Spirit, and he distributes them to each one, just as he determines" (1 Corinthians 12:11).

Chapter One, Ministry Focus, details my life in brief with a description of my ministry prior to beginning the DMin program. It touches on my ministry context and the problem that serves as the basis for this research project involving manifesting the gifts of the Spirit. The context is challenged with lacking understanding about manifesting the supernatural gifts of the Spirit. Addressing the problem with a forum that teaches how the Holy Spirit operates in the nine gifts of the Spirit will facilitate discovering and practicing their gifts.

Chapter Two, Biblical Foundations, examines the passage, 1 Corinthians 12:1-11, which focuses on understanding and manifesting the nine gifts of the Spirit and the way the Holy Spirit intends to build the church. This passage is relevant in addressing this doctoral project's study with application to the lack of understanding about how the Holy Spirit operates the gifts of the Spirit. God wants to bring the church back to where the manifestation of spiritual gifts is normative and inclusive of all members. The Spirit is responsible for the distribution of spiritual gifts to each believer as He wills. The passage offers clarity that helps us understand that members must prepare to serve the kingdom with their gifts.

The New Testament paradigm for manifesting gifts is outlined in the biblical passage for this project. Effective service by church members includes the kinds of ministry that occur through acting out the nine gifts of the Spirit and building up one another. This doctoral project recognizes that these nine spiritual gifts are the Spirit's manifestations, and he enables believers to operate them. Teaching how gifts manifest is fundamental to the supernatural in the church's life. This project depends on the ministry of the Holy Spirit to facilitate a renewed awareness and participation in the effectual use of spiritual gifts.

Chapter Three, Historical Foundations, highlights a historical figure chosen for this project's historical foundation, which is George Fox, founder of the Quaker Movement. George Fox and his ministry were powerfully impacted by the nine gifts of the Spirit that Paul taught about in 1 Corinthians chapter twelve. The church's ineffectiveness was a problem that caused Fox to search for an answer in Scripture. Fox discovered that the church's ineffectiveness was not because the Holy Spirit had changed.

However, it was the church that had changed. In the Bible, the church was empowered by the Holy Spirit and operated in the gifts of the Spirit. Fox refused to accept the teaching that denied the existence of spiritual gifts being available to believers after the last apostle's death. Though this teaching was most common among church clergy and laity in his day, Fox was determined to teach the Bible and act out what it said about being a Christian. In his view, being Christian meant having the qualities of Christ, as did his disciples in the New Testament. Fox believed that Christ intended for his power to manifest through the lives of all believers and that in discovering their gifts of the Spirit, each person could have supernaturally empowered experiences. Fox's ministry ignited an awakening in the church, spurring a movement that revived the use of spiritual gifts. Among Fox's followers, manifesting spiritual gifts was a regular occurrence. This project is inspired by the life of George Fox and those who followed him. The effectual working of the nine spiritual gifts in their lives exhibits how the Holy Spirit can enable believers supernaturally to meet the needs of individuals and build the church.

Chapter Four, Theological Foundations, in essence, reflects the Apostle Paul's teachings and includes Church Fathers and the church's historical record. Throughout the history of the Christian church, there has been a consistent advocacy for the continuation of the gifts of the Holy Spirit. This advocacy has been because individuals, groups, and the church at large have been affected and engaged in manifesting spiritual gifts, supporting this theology to effectuate the ministry of the Holy Spirit and supernaturally meet the needs of others. Again, from the Biblical Foundations of this project, theological themes emerge to affirm that the church's involvement in supernatural ministry through the operation of spiritual gifts was concurrent with the theology of God's grace. The

church and its members are beneficiaries of unmerited favor with provisions of spiritual gifts that are beyond natural substance. The distribution of these gifts is an act of grace, not work. Individual theologies that infer spiritual gifts are personal achievements undermine Scripture. Conflicts in understanding disrupt not only the unity of the faith but also the administering of the Spirit's gifts among believers. The subject of gifts was the occasion for which Paul took a pastoral role to correct the Corinthians' lack of understanding about the gifts of the Spirit. His theology assisted the church in seeing that all gifts are received, and the same Holy Spirit distributes them as he wills. In the distribution of spiritual gifts among believers, the Spirit amplifies the co-existence nature of diversity and unity. Gifts are distinct and diverse in their operation. However, believers must remember that one Spirit bestows spiritual gifts. Believers' gifts are to function in unity and diversity that is representative of the Trinity. The Holy Spirit empowers and activates the gifts, the Son potentiates the ministry, and the Father designated them to serve.

Pastoral theology directs believers towards a practical approach to living in a fashion that expresses the presence of the Holy Spirit in their lives. Manifesting spiritual gifts is evidence of this relationship between the Spirit, the believer, and the church. In the context of Paul's letter to the Corinthians regarding manifesting spiritual gifts in the church, he stresses that the overall purpose of those gifts is for the common good of others and to glorify God. Within this context a theological structure that is biblical and historical in nature directs teaching that is reliable and consistent with the lived experiences of believers. The practical function of Christian ministry is faith, love, and serving. In that sense, spiritual gifts suit the role and functions of pastoring and caring for

the flock, whether the need is physical or spiritual. By defining practical theology as an intentional reflection on the past and present practices of the church relative to the biblical and historical record, this project was able to use its teaching to increase the understanding and consideration of how the church can best practice the essential aspects of our faith in the exercise of spiritual gifts. Practical theology assisted in guiding this project's approach to teaching the gifts of the Spirit for their practical application in serving others. Cessationists almost certainly oppose the continuation of some gifts because of the confusion surrounding them. Paul insisted on an orderly approach to teaching about the gifts of the Spirit. He set rules to govern their use. God is a God of order which matters where the Spirit is at work.

These theological themes guide the church in understanding the practical application of how to use the gifts of the Spirit to meet the needs of others best. Pastoral theology lends itself to the framework of this project and weighs the Scripture in relationship to caring for people's spiritual and physical needs. If practical theology means examining and defining the practices of the church's past and present with consideration to how they reflect on the lived experiences of believers, then its application shares with the aims of this project. Manifesting spiritual gifts is intended to be part of the everyday practical life of the church.

Chapter Five, Interdisciplinary Foundations, examines educational psychology. The main concern was the connection between educational psychology and how useful it was in informing the hypothesis for this project relative to manifesting spiritual gifts. It was interesting to find that studies in the field of educational psychology have analyzed motivation and cognitive factors relative to interest and behavior. This project assumed

that motivation influences how believers engage in manifesting their spiritual gifts. In fact, according to Andreas Krapp's findings, interest and motivation are conditions that affect learning and behavior.[1] Relevant to this study, however, it is unknown exactly how much the participants were affected by motivation. However, throughout the duration of the participants' involvement in this study, it was indicated that they were interested and motivated. This chapter further examines the cognitive processes and predispositions for certain behaviors. Again, the project recognizes that interest, motivation, and education challenge behavioral changes. As the participants learned more about spiritual gifts, their interests increased along with their motivation to continue in the study. However, before change, individuals have control of their motivation. Exercising control over motivation is done through the process of self-determination. Ryan and Deci's research demonstrates that self-determination significantly impacts behavior and motivation.[2] The connection between motivation, interest, and behavior remains a valid point for consideration in the context of this project.

Studies have shown that there is a close relationship between self-determination and intrinsic motivation and external motivation.[3] The significance of these findings is that it suggested that education and motivation reinforced the participants' engagement and how they chose to operate in the nine gifts of the Spirit. The research in the field

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[1] Andreas Krapp, "Interest, Motivation and Learning: An Educational-Psychological Perspective," *European Journal of Psychology of Education* 14, no. 1 (1999)): 23-40, http://www.jstor.org/stable/23420114.

[2] R. M. Ryan and E. L. Deci, "Self-Determination Theory of Motivation, Basis Psychological Needs in Motivation, and Wellness," http://sjournals.sagepub.com/doi/full/10.13102/0034565433211042426#abibr49-00345653211042426.

[3] Deci and Deci, "Self-Determination Theory of Motivation, Basis Psychological Needs in Motivation, and Wellness."

affirmed the value of interest and motivation in learning and behavior. In view of this project the manifesting of spiritual gifts is subject to the individual's interest and motivation. In this study the biblical, theological, and historical foundations point to education as a valuable component in cognitive learning, motivation, and behavior changes.

Chapter Six, Project Analysis, analyzes the DMin project. The doctoral project's duration was six weeks. The doctoral project was held on Sundays at Spirit and Word Christian Church Center, from 9:00 a.m. until 11:00 a.m. from June 18, 2023, through July 26, 2023. A total of fifteen participants were engaged in this DMin project. The sessions were conducted weekly, covering specific gifts of the Spirit. The sessions were divided into two one-hour segments, and the first hour of each session had a break before beginning the last segment. Prayer, refreshments, and fellowship followed the end of each session.

The introduction to the project was in week one, the first session. Afterward, participants were given personal identification numbers and a consent form. Once consent forms were signed, the participants were informed of the privacy details concerning the project. The participants received pre-project material for data collection, including Wagner-Houts spiritual gifts assessment inventory and questionnaires for completion during the remaining first half of the session. In the second half of the session, the results of the gifts assessment were reviewed. For week two, project learning material was given to the participants with a review of the gifts assessment inventory.

The actual teaching session began with a reading from 1 Corinthians 12:1-11, the biblical foundations passage for the project. The teaching covered the Holy Spirit's role

in distributing and identifying spiritual gifts. Beginning with week three of the project, the teaching sessions focused on the revelation gifts, (wisdom, knowledge, and discerning of spirits), contained in one of the three categories of the nine gifts of the Spirit. In week four, the teaching focused on the power gifts category (faith, healings, and working of miracles). In week five, the third category of gifts, (prophecy, tongues, and interpretation of tongues), were covered. Week six reviewed the topics taught in weeks two through five. In the last segment of the session, a group gift simulation exercise was conducted.

Gift scenario cards were presented to the participants. In each instance, the participants needed to demonstrate their understanding of what gifts the Holy Spirit would manifest to respond appropriately to the need indicated by the scenario. I effectively presented the scenarios as a group exercise to motivate multiple participants' input and discussion. This approach prevented one participant from feeling under pressure to simulate how the Holy Spirit would manifest the appropriate gift for the scenario presented. The response to this group method was positive.

Before the end of the session, post-project questionnaires were distributed to the participants for completion. The participants gave feedback about their overall experience during the project. Afterwards, there was prayer, refreshments, and fellowship.

At the end of week six, data analysis was performed with the assistance of one context associate who also participated. As a result of this project, all ten participants who completed the six weeks received a better understanding of how the Holy Spirit manifests gifts, thus validating the hypothesis. They received the necessary equipment to put their gifts into practice serving the needs of others. Post-project data analysis

indicated that during the project, there were occurrences where participants experienced manifesting some gifts during the project.

CHAPTER ONE

MINISTRY FOCUS

The aim of this doctoral studies adventure was to take a deeper look at what it means to have the manifestation of spiritual gifts operating within the context where I serve — Spirit and Word Christian Church (SWCC). Initially, within the context of SWCC, there was no manifestation of the gifts of the Spirit among the members. As the pastor of SWCC, one of my essential duties is to equip the saints for serving in ministry. This includes teaching them how to put into practice their spiritual gifts to help in the building up of the church. The Holy Spirit intends for there to be a corporate and individual practice of exercising spiritual gifts for building up the local church the way he intended. God can bring our church to a place where spiritual gifts are practically being used to minister to the needs of the body. I started this project to teach congregation members how the Holy Spirit manifests supernatural gifts through believers as a normal part of the Christian life.

Additionally, to correspond to teaching our church about how to manifest their spiritual gifts, the aim was to develop a process that serves in training individuals in manifesting their gifts. It is believed that educating the members about their spiritual gifts will equip them to utilize their gifts in practical ministry as a regular part of the Christian

life. The manifestation of spiritual gifts serves to grow the church and encourage diversity and unity among the members.

> How good and pleasant it is when God's people live together in unity! It is like precious oil poured on the head, running down on the beard, running down on Aaron's beard, down on the collar of his robe. It is as if the dew of Hermon were falling on Mount Zion. For there the LORD bestows his blessing, even life forevermore.[1]

After the outpouring of the Holy Spirit in the New Testament, the Spirit's relationship bond among believers transcended race, ethnicity, culture, and even family ties. The Spirit's bond led members to understand their spiritual identity and purpose with the community of faith. They had all things in common, leading to growth as the Lord added daily to the church. The awareness of their spiritual identity and purpose promoted the liberal expression of the Holy Spirit as witnessed in the operation of the gifts.

> They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread, and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common (Acts 2:42-44).

Context Review

The context of my ministry is Spirit and Word Christian Church located in Durham, North Carolina. I am the church's founding pastor. The church was established on March 23, 1995. At the launching of the church, twenty adults formed the congregation. The church is an independent fellowship without denominational affiliations. However, we accept some aspects of Full Gospel (Charismatic) Christian Theology. We agree with the New Testament paradigm that exemplifies how the present-

[1] Psalms 133:1-3, New International Version (NIV). Unless otherwise noted, all Scripture references in this document are from the New International Version of the Bible.

day church must function where the Holy Spirit manifests through the gifts of the Spirit as a standard demonstration of his presence in the church. Interestingly, the church is yet to have a full expression of Charismatic renewal with the manifestation of spiritual gifts.

A primary focus for our church was equipping its members for works of service. Essential to part of the church's mission was building up the church's members by engaging in weekly corporate fellowship meetings that consist of prayer, praise and worship, and ministry in the Word. The church devoted itself to these areas, resulting in spiritual growth in some members' lives. The church also experienced numerical growth but never sustained a total membership of more than 100 members. Average active membership consistently fluctuated from thirty-five to fifty.

The church attempted to maintain its growth by implementing various ministries for the members and outreach programs for the community. Still, these efforts were only partially successful due to insufficient support. Nevertheless, the church has good reason to continue and learn from past experiences. Christ is the Head of the Church, and He is building it according to His plan.

After coming to saving faith in Christ, I was baptized with the Holy Spirit and immediately experienced speaking in tongues. This event expressed God's supernatural work in my life outwardly. At the time, my initial tongues experience seemed involuntary; however, tongues have since been a regular feature in my life. There are occasions when speaking with tongues happens without contemplation or intent. After God's initial work – my salvation experience coming to saving faith in Christ – other gifts of the Spirit have manifested in my life. Scriptural and historical evidence of how

spiritual gifts have operated in the church give significant meaning to this DMin project's core goal.

My initial approach pastoring this church should have been to help members realize the importance of understanding spiritual gifts and how to manifest them as the Holy Spirit intends. Even more, I should have had or put in place a process for implementing and learning about the supernatural gifts of the Spirit. If so, perhaps the church would not be facing a problem with a lack of manifestations of spiritual gifts today.

However, no plan for building up the church through the manifestation of spiritual gifts existed within the context setting. Subsequently, the church missed the opportunity to seize an open door for learning about and using the gifts as the Holy Spirit intended. In essence, the Spirit was "quenched," leaving the church stranded and needing an awakening of spiritual gifts among its members. After more consideration of the problem in the church, I realized there is some irony or at least contradiction connected to the manifestation of spiritual gifts, the condition of the context, and my ministry gift. The irony is that my pastoral assignment involved training and providing opportunities for members to put their gifts into practice. In this instance, I shared in quenching the Spirit and missing the chance to go through doors God has opened for the church to fully express the Holy Spirit through the manifestation of spiritual gifts.

The Scripture helps us understand that to seize the opportunities that come with doors God opens, members must prepare to serve the kingdom effectively. Members of the body of Christ must use their spiritual gifts to build up one another and nurture new converts entering the church. This is what the Holy Spirit intends to happen through the

manifestation of spiritual gifts that are given to each member as He wills. Therefore, it is crucial that teaching the gifts of the Spirit for their manifestation in the church be fundamental to church's life. In our church's next stage of development, each member must learn how to manifest their gifts of the Spirit and seize every opportunity to serve effectively. I believe, if each member follows the New Testament model beginning with using their spiritual gifts the way the Holy Spirit intends, the church will grow spiritually and numerically.

The New Testament paradigm for the church promises that the Holy Spirit, through the gifts of the Spirit, affirms His presence in the lives of believers. The project sought to demonstrate a correlation between teaching the manifestation of the gifts of the Spirit and the actual manifestation of those gifts in church members' lives. Those participating in this project, to some extent, discovered their purpose in the church by putting their gifts into practice. The Holy Spirit intends to manifest spiritual gifts so that the church continually meets its needs and grows.

Review Focus

The members within the context struggled with the lack of an understanding about their spiritual gifts and how to manifest them for building up the church. The problem consistently occurred within the worship services. The issue impacted the context to the degree that it hindered the church from experiencing the supernatural gifts of the Spirit. In my view, if the problem was not present, there would not be a lack of manifestation of spiritual gifts but normal manifestations of the gifts within the congregation, and the members would be involved in edifying each other with their gifts. The church cannot

function properly with the presence of this problem. Furthermore, because of this problem, the spiritual identity of the church is not being realized by its membership.

Ministry Journey Review

The interest I have in ministry began at an early age in my life. If one believes that God has a plan for a person's life before birth — it is true in my case. I am not advocating for one to embrace predetermination; however, I believe God's purpose and plan will prevail in a person's life as they follow Him. Indeed, this was the case for Jeremiah, as indicated by Scripture. God had a plan for Jeremiah's life. God said concerning Jeremiah, "Before I formed you in the womb, I knew you before you were born. I set you apart; I appointed you as a prophet to the nations" (Jeremiah 1:5). With that said, I firmly believed my introduction to God before I reached school age was not coincidental. According to Jeremiah, God is involved in the very details of our lives to the extent that he knows his plans for us and our purpose for being (Jer 29:11). Not by chance but by design, he lovingly weaves us into physical and spiritual families. It would be contradictory for him to permit random happenings instead of fulfilling his purpose. God receives glory for the work done in his honor whether through a divine calling or an intense inner desire. Providential or not, a plan for each person unfolds as they come to know God. No purpose of his can be thwarted (Job 42:2). Thus, my background has been significantly shaped my earliest encounter with God and my life ever since.

I was around five years old when my mother began attending a noon-day prayer session in a neighborhood church a short distance from our house. It was a Church of God In Christ fellowship. And as I recall, the congregation consisted of several family

relatives. Everyone was welcome and made to feel part of the church family. The church was often referred to as the “Royal Family.” During the week, the church held women’s prayer sessions. I remember the prayer meetings being lively and filled with lots of emotional expression. I learned later that this was not unusual for Pentecostal holiness prayer meetings. On most occasions, I attended prayer meetings, and it was well worth the time it took me away from playing with friends or watching television. I was inquisitive, always observing and hearing what took place at those meetings and never bored. I cannot recall precisely how long we had attended the prayer meetings, but it was long enough for me to know what to expect.

The most memorable meeting was when my mother, a tranquil person, received the Holy Spirit’s baptism. I will never forget how animated she became as the Holy Spirit filled her with unspeakable joy. She underwent a character transformation right before my eyes. When it happened, she began speaking loudly above all the other women. Not only was she loud, but she was saying words that did not make any sense to me. She was not speaking in English but in some different languages I thought. I had heard some of the other women speaking in the same way, but it never occurred that my mother could or would ever do it. At that moment, it was my mother’s experience that convinced me of God — His realness. Understandably, at the age of five, I was a little fearful as I watched my mother’s reaction to her encounter with God. However, I felt part of that experience and believed it was genuine. I was later told that my mother had received the Holy Spirit’s baptism on that day, and she spoke in tongues. I had no idea about what was taking place, but I absorbed everything that I was seeing and hearing. For some reason, I remember thinking that I would have the same experience one day. And one day, I would

serve God too. From that time, my awareness and sensitivity to God's presence continued to increase. I wanted to know God and felt that I was supposed to live for God and serve him. But, at five years of age, I had no idea how this would come about.

Having the privilege of being raised in a Pentecostal church allowed me to experience many different aspects of a Spirit-filled environment. Many of the things mentioned in the Bible that pertain to the New Testament church were not uncommon to witness in our services. The operation of the gifts of the Spirit, supernatural signs, healing, deliverance, and miracles were things that were part of the services that I attended. For me, being saved was something that I had long decided. So, it was just a matter of when I would give my life to Christ and begin serving Him.

My early first-hand exposure to the manifestations of the Holy Spirit helped ground my faith in the supernatural. The day of my mother's Spirit baptism planted a seed. That seed is what made accepting the work of the Holy Spirit credible. As a result, it was not difficult for me to believe and expect to see the Holy Spirit's ministry in the church. In the Spirit-filled environment that I grew up in, there was no controversy over the legitimacy of the Holy Spirit's manifestations. Everyone welcomed participation by members in the operation of the Spirit's gifts. Like most members in our congregation, I was receptive to what we witnessed to be authentic. The manifestation of the gifts was like what we read about from the Scripture. People were being transformed. Lives were being dramatically changed by God's power. His power was visibly at work in and through the lives of fellow believers in our church. And, there always seemed to be a harmonious connection between the people. Before I understood anything about edification or the manifestation of spiritual gifts, I saw it taking place in our church.

Somewhere between the ages of ten and twelve, I concluded that I would likely be a preacher. It was around my middle school years that I frequently thought about being used in supernatural ways. Thinking about this was not uncommon for many children growing up in churches where there was routine exposure to things of the Spirit. Naturally, I thought that my ministry would involve preaching, teaching the Word of God, and healing people. Like many children who grew up in church, I recall mimicking the preacher, especially the evangelist, pretending to heal the sick, cast out devils, conduct altar calls, and lead baptism services. It was unexpected to me that I could relate to people's suffering. I had a strong sense that God could use me to help people overcome their struggles in life. I felt my call was to deliver people from alcohol and cigarettes and heal those with physical ailments. It was a while before these things came to fruition, but in time they did; God used me to minister to those struggling through those circumstances in life.

Around the age of seventeen, I received Christ and was baptized by the Holy Spirit in the traditional Pentecostal way. My conversion experience was dramatic and very different from what I thought it would be like considering my usual mannerism. In other words, it attracted more attention than I wanted. I suppose today that experience would likely be viewed as being theatrical. My experience with tongues was unlike that I had witnessed with other people. Nevertheless, as miraculous and supernatural as it was, I will never forget that initial encounter with the Holy Spirit at age five when my mother received her tongues experience. Ironically, I would have never guessed that she would also be present when I received mine. But despite my exciting experience, I ran away from God shortly afterward. Thankfully, I could not hide for long.

By the age of twenty-five, my running from God ended. God won and the only thing that I wanted to do was serve Him in whatever way that He wanted me to. There were signs of ministry that began to be manifest in my life. My desire for the Word of God increased. The urge to pray for the sick and see people delivered from addictions increased. I wanted to learn how to pray, minister, and engage in evangelism to reach lost souls. I was hungry for anything that had to do with the church and ministry.

As my hunger for serving continued, God placed people in my life to mentor and guide me along the way. Some of those people were lay members and others were leaders. God allowed me to establish meaningful relationships that helped shape my spiritual identity and purpose. Those relationships, at times, were complex, requiring intentional effort, accountability, and growth. Nonetheless, without those relationships, I would not be the person I am today. In retrospect, some relationships helped define me more than others. The demanding relationships often challenged me to grow outside of my comfort zone. The proverb says, "As iron sharpens iron, so one person sharpens another" (Prv 27:17). Clearly, this proverb is viewed from a relationship standpoint. It stands to reason that there is a mutual spiritual advantage when lives rub together. Gifts become sharpened and people become more effective in their ability to serve by sharing their spiritual gifts to edify the church. So, it is in a relational sense that I have a passion for seeing the manifestation of the gifts of the Spirit. There is a need for relationships that help sharpen each other's spiritual gifts, identity, and purpose. The writer of Hebrews 10:24-25 was sure about his view when he wrote, "And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another — and all the more as you see the Day

approaching." Nevertheless, to some extent, the need for the manifestation of the gifts of the Spirit remains a pivotal point for bringing about change within the context where I serve. Building each other up with those spiritual gifts God allows in the church requires learning to be skillful in their application. God has given a diversity of grace and wisdom to help lead the church to discovering personal gifts, strengths, and weaknesses. This challenges all Christians to know their spiritual gifts and to walk in their purpose.

Today, I often tell others how thankful I am for my church heritage. I had the privilege of growing up in an environment surrounded by saints graced by God with spiritual gifts. They willingly used those gifts to comfort, encourage, and edify each other. I admit that I did not realize nor understand the whole of what I was surrounded by until much later in life. However, being immersed in that Spirit-filled environment left an imprint on my life that has lasted throughout my spiritual journey. God's grace has deposited in my life a gift that makes me suitable for the context that I serve.

The Scripture reminds us in 1 Corinthians 12:4 that God's gifts of grace have been giving to believers to enable them to be good stewards which leaves no room for boasting. And in Ephesians 1, it states that "by grace, we are saved and not of works lest anyone should boast." And in Ephesians 1, Paul mentions those who belong to God have been chosen in Christ before the world's foundation. I am on this spiritual journey because of God's grace, and it is his choice and not my own. God knows those who are His even before they come to know Him. It is comforting to be aware of what God has done by His grace on our behalf. Ephesians 1:3-6 states,

> Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with

> his pleasure and will — to the praise of his glorious grace, which he has freely given us in the One he loves.

And from the wise words of the preacher found in Ecclesiastes 3:16, God reveals that he has set eternity (destiny) in the human heart. God has managed human destiny so that no person in Christ needs to live without a sense of identity and purpose. We all in Christ have received spiritual gifts that need to be manifest for His glory.

For this reason, I have been blessed to live my life responding to God's purpose by serving in the body of Christ. I believe that every spiritual journey is a response to the process being worked out in the life of each person God has called to service. Since responding to God's call, I continue to stand on his promise to complete what he began in my life as a youth. God has allowed me to lead others to Christ. He has provided an opportunity and privilege to minister the gospel. There have been many occasions to assist in helping commission leaders and plant churches. For over two decades, God has allowed me to serve as the pastor of the context where I am located. Luke states that those responsible for ministering the Word were devoted to their calling and gave attention to prayer and the ministry of the word (Acts 6:4). Peter gives a similar expression, telling leaders they are to take care to oversee and feed the flock as their primary focus (1 Peter 5:3).

At the original launching in 1995, the founding members of Spirit and Word Christian Church devoted themselves to maintaining fellowship, prayer, praise, and ministry of the Word. A focal point of my ministry as the pastor of Spirit and Word Christian Church was and is equipping the members for works of service. My ministry interests are aligned with the spiritual gifts given by the Holy Spirit to the body. According to Paul,

> Christ himself gave the apostles, the prophets, the evangelists, the pastors, and teachers, to equip his people for the works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the God and become mature, attaining to the whole measure of the fulness of Christ (Eph 4:11-13).

Although I am a pastor, I connect with and share a passion for others — equipping them with gifts that support building up the body. This is an area where I strive to lead by example. Specifically, Paul directs Timothy, his son, in the ministry, to live as a model for the context where he was serving. The context in Ephesus had needs for which Paul believed Timothy's ministry-giftings were prepared to address. This is indicated in Paul's statement to Timothy:

> Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith, and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching, and to teaching. Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you (1 Tim 4:11-12).

The importance of setting the right example cannot be overstated. In my view, being the right kind of example speaks to the issue of functional gifts. If not, why else would Paul put this forth, not only a qualification for ministry but his teaching of the gifts of the Spirit found in 1 Corinthians chapter 12? To be clear, Paul gave specific directions on how the example is to be set. Paul says Timothy must set the standard in speech, conduct, love, faith, and purity. It was just as crucial that Timothy understood the importance of his office and purpose along with his other spiritual gifting. Otherwise, without the necessary gifts of the Spirit working together with his office in the church, there would be smaller substance to his ministry. The connection is evident for application to the churches at Corinth, Ephesus, and elsewhere.

Within my context, I stress that all who are in Christ share ministry that contributes to building up the body of Christ. Therefore, the Holy Spirit has included all believers in the distribution of spiritual gifts. The Holy Spirit gives spiritual gifts to each believer as he wills. As such, each one has a gift that meets needs within the body of Christ. By exercising a variety of spiritual giftings, believers become aware of their spiritual identity and purpose in serving and the church is edified. Paul states,

> For just as each of us has one body with many members, these members do not all have the same function. In Christ, though many, we form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy following your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully (Rom 12:4-8).

Like the equipping gifts, gifts of the Spirit serve best through meaningful relationships for the uplifting of the local church.

In Paul's letter to the Ephesians, he writes, "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph 4:13). It stands to reason that the Holy Spirit desires believers to become aware of their spiritual gifts and manifest those gifts for His purpose through fellowship thus giving each member a part in building up of the church.

Nonetheless, a lack in the manifestation of spiritual gifts minimizes the Holy Spirit's work in edifying the church. The church's spiritual life depends upon the integrity of spiritual gifts operating between its members. To make the church function adequately, each member must be sensitive to manifesting their spiritual gifts as the Spirit wills. It is a shared responsibility for every member.

During my ministry journey with the context that I serve, I have seen the benefits from the connections I hold with people having various ministry and spiritual gifts manifesting in their lives. The value of these connections cannot be overstated because they continue to meet specific developmental needs in my life as God works through them. Paul expresses this idea in Corinthians, clearly speaking about the manifestation of the Holy Spirit's gifts, unity, diversity, matters of relationship, identity, and purpose. How often should we remind ourselves of what Paul is saying? Obviously, we should remind ourselves as often as needed.

> Even so, the body is not made up of one part but of many. Now if the foot should say, 'Because I am not a hand, I do not belong to the body,' it would not for that reason stop being part of the body. And if the ear should say, 'Because I am not an eye, I do not belong to the body,' it would not for that reason stop being part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact, God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it (1 Cor 12:21-27).

I have learned as a ministry gift to the context that I am serving that what I do is unique. My spiritual gifts are unique in the way they operate in my life. I agree wholeheartedly with what was once said about pastors. It (pastoring) is a gift that God gives to certain people in the body of Christ to assume long-term personal responsibility for the spiritual welfare of a group of believers. However, besides the spiritual giftings that are given without merits, there are qualifications set by God's Word. According to 2

Timothy 2:15, even though we receive ministry gifts by grace, he says, “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.” There are clearly defined characteristics designating who should be considered for the work of ministry. Certain qualities serve as signs that distinguish the type of person right for consideration.

> Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as to the devil. He must also have a good reputation with outsiders so that he will not fall into disgrace and into the devil’s trap. (1 Tm 3:1-7)

Thus, in 2 Peter 1:10, we have this advice, “Therefore, my brothers and sisters, make every effort to confirm your calling and election.” His words serve as a reminder that developing the kind of character that represents Christ requires training and work. Walking worthy of the calling to serve Christ in ministry requires disciplined effort to learn the skills needed to make full proof of our ministry. I have also found that corresponding to God calling are the gifts of the Spirit that make it possible for serving beyond one’s natural abilities. As I mentioned at the beginning of this chapter, my call to pastoral ministry has given me a deep desire to see fellow Christians operating in their spiritual gifts as the Holy Spirit intends them to do.

Educational Journey

Today, I have earned a Master of Arts Degree in Theological Studies and a Bachelor of Arts in Religion. My primary focus was the New Testament and Pastoral

Epistles during graduate studies. I earned both graduate and undergraduate degrees from Faith International University in Tacoma, Washington. In addition, I also have a Bachelor of Church Ministry Degree and an Associate in Christian Studies Degree. The latter degrees mentioned are from The Sure Foundation Theological Institute (TSFTI), located in Seminole, Florida. The degrees earned at TSFTI are non-accredited by the Association of Theological Schools. However, all my academic learning experiences have enriched my calling to active ministry.

Nevertheless, hands-on-ministry came first for me, but attaining a formal seminary education was always on my mind. As evidence of God's faithfulness, I also have the privilege of experiencing formal academic education. In the interim, I found encouragement in Paul's words to Timothy: "This is a true saying, if a man desires the office of a bishop, he desires a good work" (1 Tm 3:1-7). Though at the time when I did not have a formal academic foundation for ministry, the qualifications mentioned by Paul were evident in my life and God gracefully allowed me to serve with the skills I had. Segments of my developmental training that were instrumental in helping me do pastoral work came from my secular experiences in the workplace. In retrospect, it is not uncommon for God to use alternate means for preparing those he calls into service. In my case, I had a six-year career in the U S Army as an enlisted non-commissioned officer (NCO). Throughout my military service as an NCO, I continually learned leadership skills. Those lessons were invaluable, and without them, the road to development as a pastor would have been more difficult. After the military, I began a lengthy career as a postal customer service employee. This bi-vocational arrangement between my secular employment and being a minister lasted throughout my postal career. The demands of

being bi-vocational precluded having time to commit to formal seminary biblical education — though I often felt the need to begin the process. Nonetheless, determined to pursue both ends, I continued serving under my mentors as a bi-vocational minister until the opportunity came for me to move into full-time ministry. Along the way, there were many years of doing the church's work and staying available to God as much as possible. And in review of my past, both careers allowed me the opportunity to receive an education that I could not have received elsewhere. I learned real-life lessons that added meaning to my life. Had I not gone through this process of being educated in the practical everyday environment of the secular workplace, I think my understanding of Scripture would be different. This brings to mind the former patrons of faith who served in other fields before God set them among His people. Fortunately, for my sake, God works everything together for the good of those He calls for His purpose.

Socio-Economic Status

The context where I serve is one of six churches in a radius of approximately three miles. It is part of a larger community that reflects the overall diversity of Durham County. In effect, the context's racial makeup consists of primarily African Americans, with a bi-racial mixture of Black and Hispanic and Black and Caucasian. Locally, Caucasians make up 45% and Blacks 43% of the county population. The remaining 12% make up smaller ethnic groups of Asian descent.[2] In the immediate vicinity of the context's location, the racial makeup is primarily Hispanic and Caucasian.

[2] United States Census Bureau, "Chapel Hill town, North, Carolina," https://www.census.gov/quickfacts/fact/table/chapelhilltownnorthcarolina.durhamcitynorthcarolina.durhamcountynorthcarolina/POP060210.

Employment and income levels for the context fall with the median income range for Durham County. Most of the members are part of two-income households with an average of two children. The per capita income for the context is slightly higher than income for Durham. Those from thirty-five to fifty years of age have incomes slightly higher than median income earnings for those in the immediate vicinity of church location.[3]

Convergence

There is a convergence between the context's need for higher engagement in learning about the manifestation of supernatural gifts and how the Holy Spirit wants to use them to edify the local church, and my desire as the pastor is to see the members manifesting their gifts to grow the local church. Interestingly, Christ's high priestly prayer in John 17:24-26 emphasizes the need for unity, and the psalmist notes in Psalm 133:1 that the blessing of God exists in the place of unity among brothers and sisters. Paul asserts the value of community in his illustration of how the physical body discloses the nature of spiritual unity that makes the church function properly as God wills. This does not exclude the manifestation of the gifts of the Spirit that are responsible for building up the church. Even Luke (the physician) in the Book of Acts affirms that the success experienced by the early Church was caused by a commonness among the members. In Acts, all members had spiritual gifts and used them for the common good. Also, in the early Church, the awareness of spiritual gifts and the manifestation of those

[3] United States Census Bureau, "Chapel Hill town, North, Carolina," https://www.census.gov/quickfacts/fact/table/chapelhilltownnorthcarolina.durhamcitynorthcarolina.durhamcountynorthcarolina/POP060210.

gifts gave identity and purpose to all believers. The gap between awareness and experience is where the context for this project finds itself. Thus, the project's general nature and content stress not just awareness or knowledge of spiritual gifts but also the need for practical application as a catalyst for the manifestation of the gifts. To reiterate, the problem faced by the context was two-fold. One, it centers around the lack of manifestation of the gifts of Spirit. And two, there is no program within the context to educate individuals about the gifts of the Spirit and how the Holy Spirit desires for the members to put those gifts into practice to build up the local church. My inquiry during the project found out what caused the lack of manifestation of the Spirit. I also found out specifically whether educating the context on the supernatural gifts of the Spirit would provoke the members to begin practicing their gifts. The context is aware that spiritual gifts have a legitimate function in the church.

Problem Statement/Hypothesis

Within the context, there is no manifestation of the spiritual gifts that Paul lists in 1 Corinthians 12:1-11. Additionally, the context was not being educated about the subject of manifesting the gifts of the Holy Spirit. Consequently, the context does not understand how the Holy Spirit intends to use them in supernatural manifestation of spiritual gifts for edifying the church. Therefore, it was necessary to educate the context about spiritual gifts through an educational workshop that focused on the Holy Spirit and addresses the issue of manifestation. If the context has a forum that teaches how the Holy Spirit operates in the nine gifts of the Spirit, they will discover and act out their gifts.

Implementation Plan

The process included parts of the project scope that introduced the context to informative materials which encouraged cooperation and interaction while discovering how the Holy Spirit manifests spiritual gifts through believers. Additionally, the context was guided through activities that involve mutual exchanges of information about the participant's own self-awareness of their spiritual gifts. During the project, participants engaged in informal open discussions sharing their experiences about their hesitancies concerning the manifestation of their spiritual gifts. The context participants completed other aid materials such as surveys and worksheets for building confidence skills. The participants had the opportunity to practice using their gifts in a safe environment. The project consisted of before and after assessments. The planned duration for the project was six weeks.

The goal was for the participants to learn how to manifest their spiritual gifts. Throughout the process, observations were made to determine the progress of the participants and find out whether any new skills were being learned that could be put into practice. Afterwards, the participants shared their experiences by completing a questionnaire. The participants were asked to explain what they experienced during the project. The process included introducing informative material that encouraged learning about manifesting spiritual gifts. The project participants completed a spiritual gifts inventory. After the assessment of the spiritual gifts inventory, there were group discussion and personal interviews that addressed any concerns or hesitancies about manifesting gifts. The participants were asked about their experiences during the project. For example, the participants were asked (in what ways) have your participation in this

workshop improved your ability to manifest any of the gifts of the Spirit? The responses to questions asked help to inform me as the researcher about whether the hypothesis was relevant to the problem statement. The participants' answers also helped develop the research analysis and demonstrated whether training members about spiritual gifts enabled them to learn how to manifest their gifts and lead them to putting these gifts into practice as the Holy Spirit intends for them to do. The planned duration for the project was six weeks.

My DMin Journey

The most important reason for choosing the DMin program was obeying God. I honestly believe that as God leads us in life, He opens doors of opportunity. Some of the open doors have been more obvious than others. However, then, and again, the way is so clear that only willful negligence and disobedience would prevent one from seizing the opportunity to enter through a door of opportunity that God has opened.

My coming into the DMin program was in no way something I planned from the start or made happen simply by my efforts. After completing undergrad work, I said that would be the end. But, shortly afterward, I sensed that would not be the end of my formal education. Years before, I decided that it would be more than enough if I could finish my undergrad degree after dropping out in my junior year. As a bi-vocational pastor, I was thankful for having served for over twenty-five years in a ministry that, in many ways, had also been fruitful. So, why the challenge?

I chose the DMin because I believe God desires that we constantly search into the deeper things of God. And to do this, I had to be willing to take challenges that would get

me outside of my comfort zone. The DMin is a challenge that takes care of moving me well beyond my comfort zones. Another reason is that I felt that a DMin was part of what God wanted me to do because I needed it to expose me to seminary learning, not just for the sake of studying to show myself approved unto to God, but to challenge my shallow understanding of a new world of knowledge about God and how to serve others, Christian and non-Christian. I read somewhere that the world is not everything we make it out to be. When I think about it, neither is Christianity. What I mean is some of what is projected as Christianity is an attempt to fill the void for what is not known about God.

As I continue growing in knowledge and understanding of God, filling the void with his truth, I am hopeful that the DMin program will serve as a foundation for building upon the desire to know the more profound things of God. False prayer is relatable to believers and closely identifies their desire to understand the more profound things of God. In Ephesian chapter one, Paul prayed that believers be filled with the revelation of wisdom to know God's calling, understand who they are, and experience the greatest of his supernatural power at work in them.

I believe the Supernatural Ministry Focus Group was my choice because it aligns best with the door God opened for me at my first encounter with the Holy Spirit. So, joining the group was obeying what I sensed to be God's leading. This focus group presented two things that I believe were necessary for my search for the deeper things of God. First, the premise for the group is that the God we serve is the same unchanging God we read about in the Bible. God is supernaturally and actively engaging with humanity through Christ and the Holy Spirit. Second, the focus group's apparent goal is to lead believers into a deeper knowledge and experience of the work of the Holy Spirit

today. Even more, the focus group presents its members with the opportunity to identify and interpret the historical move of God from a supernatural perspective. In doing so, the focus group ministry encourages its members to discern God's current involvement in the church and the world. I chose the Supernatural Ministry Focus Group because we share in the belief that God is yet operating supernaturally in the lives of believers through the gifts of the Spirit. And He is leading them to affirm their deeper calling beyond where they may be in spiritual growth and maturity.

Conclusion

The desire to see fuller expressions of the Holy Spirit through the manifestation of spiritual gifts continually brings me to the awareness that this is the reason for this DMin assignment. My ministry and that of SWCC need to learn about the gifts of the Spirit and how to manifest them in order to edify and grow our church.

The challenge to get the participants to focus on closing the gap between awareness of spiritual gifts and implementing the gifts that the Holy Spirit distributes to build the church is clear. Teaching the gifts was part of a planned strategy to encourage the participation of participants in acting out the gifts of the Spirit. The project data provided significant information that indicated that the participants were able to easily distinguish between the gifts of the Spirit and how they operated in response to a particular ministry need. The key points gathered from the data analysis showed that the deployment of the gifts in a simulation exercise increased confidence and generated more passion for manifesting their gifts as a normal practice.

The ministry focus is now in place with the introduction of chapter one. Next, the discussion turns to chapter two that examines the biblical context that underscores the need for continuation of the gifts of the Spirit in the lives of believers to advance the church.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

The initial theme of 1 Corinthians 12 centers on the subject of spirituality. To say that spirituality implies the continual reality and ministry of the Holy Spirit in the life of believers, both individually and collectively, only briefly states all that Paul was admonishing the church in Corinth to recognize. The Corinthians were not lacking in their familiarity with spiritual gifts. However, nine gifts of the Spirit are the subject of Paul's reintroduction to the subject of spiritual gifts. It could be that these are the gifts that are the cause of some of the division among members of the church. A general explanation of the gifts was needed to assist the Corinthians in properly understanding biblical spirituality and the purpose for manifesting spiritual gifts. The same holds true for the church today. Spiritual gifts and spirituality are manifestations of the Holy Spirit.

Equally important for Christians to understand is the Holy Spirit distributes gifts as he wishes. Nonetheless, the demonstration of spiritual gifts is expressed through the lives of those belonging to Christ. The Holy Spirit is at work wherever spiritual gifts are being exercised in an appropriate manner — decently and in order. What can be demonstrated today concerning spiritual gifts is that they are the workings of the Spirit in a variety of manifestations. It is the Holy Spirit's power giving testimony to God the Father and Christ the Son. And through the manifestation of spiritual gifts the dynamic

ministry of the Godhead continues until the time of Christ's return for the church. And then, the need for the manifestation of spiritual gifts will cease.

The biblical passage that forms the basis for this project is from 1 Corinthians 12: 1-11. Paul's opening words are a response to the Corinthian church. He says, "Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed" (1 Cor 12:1). The matter that Paul wants the church to be informed about concerns spiritual gifts. It is specifically verses 7-10 that informs the hypothesis for this project. In these verses Paul gives a list of nine spiritual gifts: wisdom, knowledge, discernment, prophecy, tongues, interpretation of tongues, faith, healings, and miracles. All of these gifts are manifestations of the Holy Spirit who distributes them to members of church as He wills. "There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work" (1 Cor 12:4-6). Paul emphasizes that God is the source and that spiritual gifts operate by the Holy Spirit as He is empowering believers for building up the church. Consistently, Paul highlights the need for properly understanding the manifestation of spiritual gifts. He specifically refers to the divine nature and origin of gifts, their divine unity, diversity, and the need for the church to receive them as the Holy Spirit's work in the lives of believers. The Spirit desires that all believers equally value all gifts and seek to work together with each other to build the whole church.

First, the Holy Spirit of God is responsible for giving a variety of gifts (1 Cor 12:4). These gifts result from the Lordship of Christ and must work under his authority. Second, it is important for believers to recognize the varieties of manifestations of gifts

and work with each other for the edification of the entire church. There is no hierarchical arrangement of the gifts based upon importance (1 Cor12:1-3). Third, as Paul notes, the gifts are services or ministries aimed at reflecting the work of Christ (1 Cor 12:5). Fourth, the gifts are activated by the same Spirit to accomplish the various needs within the Church (1 Cor.12:6). Fifth, Paul's concern is that believers understand that gifts function under the guidance of the Godhead where there is diversity in function but unity of purpose. Gifts that are from the Spirit work through Father and the Son (1 Cor12:4-6). Sixth, the common good of the gifts must be the motivation for which each member serves. The gifts are for the benefit of others and not necessarily for the person serving with the gift (1 Cor 12:8-10). Seventh, the intended purpose of every gift is for the benefit of all and not personal edification. The Holy Spirit is responsible for distributing and activating the gifts as He wills (1 Cor 12:11).

Sam Storm gives a basic description of four Greek terms that Paul uses to explain "spiritual gifts" and the manifestation of the Holy Spirit. First, it is noted that Paul uses the Greek word *charisma* in 1 Cor 12: 4, 9, 28, 30-31. In 1 Cor 12:1, he uses the term *pneumatikon* to mean "spirituals," or "spiritual things," that originate from God. The word *diakonia* is found in 1 Peter 4:10, and Peter mentions that all spiritual gifts given by God are implemented for service. Lastly, the word *energema* is used by Paul to emphasize that the gifts are energized by the Holy Spirit. All gifts are God-given, divinely empowered, and distributed to believers for servicing.[1] The significance of this text is that it informs believers of the origin and purpose for manifesting spiritual gifts

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[1] Sam Storms, *The Beginner's Guide to Spiritual Gifts* (Bloomington, MN: Bethany House, 2012), 20-21.

given by the Holy Spirit. The Spirit places all believers into the body under the Lordship of Christ.

As the Godhead expresses diversity in function but unity in purpose, so are the gifts to be manifested for the common good. The Spirit determines who and what gifts are to be distributed among believers. Gifts are supernatural ministries that reflect the ongoing work of Christ for the edification of the whole church (body). When gifts are used under his Lordship, they strengthen and grow the entire body.

Thus, this biblical passage is helpful in pursuing the goal of this proposed project because it specifically addresses the problem statement and the hypothesis of the proposed project. The theme of this passage concerns spiritual gifts and how they are manifesting in the lives of believers. The main concern of the passage is that the manifestation of spiritual gifts be used for the intended purpose desired by the Holy Spirit. One argument that can be taken from the passage is that too many believers belonging to the church at Corinth have been misled because they are ignorant concerning spiritual gifts. Another argument is that their lack of knowledge has caused misuse of the gifts and division in the church.

Today, and most important to the context, is the absence of the manifestation of spiritual gifts has prevented the members from building each other up in Christ. Without the use of spiritual gifts, the needs of the church will not be met, and God will not be glorified in the fullest. Therefore, the reason for undertaking this project is to ensure that the context participants learn how to manifest the gifts of the Spirit and put them into practice as the Holy Spirit intends.

Literary Background

Historical-Cultural Context

Gary M. Burge, Lynn H. Cohick, and Gene L. Green, co-authors of *The New Testament in Antiquity*, assert that Paul arrived in Corinth near the middle of his second missionary journey.[2] Due to its geographical location, Corinth controlled vital trade routes and was a wealthy metropolitan city. Although Corinth became a Roman colony, it did not lose its Hellenistic cultural influences. Even though Paul wrote to the believers in Corinth in Greek, there was a diverse cultural and ethnic presence.

The philosophical and religious presence in Corinth was just as diverse. Pagan worship and idolatry were commonplace in the city of Corinth. Despite these influences the gospel was able to take root in the city of Corinth. It is believed that most of the Corinthian church members were Gentiles.[3] Of those present in the church, the social economic status among them was reflective of Corinth as a whole. Some members in the church were educated and extremely wealthy while others were uneducated and impoverished. However, whatever their social economic status may have been, they were equally endowed by the same Holy Spirit. For the Corinthians, having received the same Holy Spirit meant that their diverse social and economic status was no longer a reason for division. Instead, having the same Holy Spirit was even more reason for the Corinthians to embrace unity and diversity among themselves. This was the message of the gospel and Paul's basis for admonishing the Corinthian church to live and exercise their gifts for

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[2] Gary M. Burge, Lynn H. Cohick, and Gene L. Green, *The New Testament in Antiquity, A Survey of the New Testament Within Its Cultural Context* (Grand Rapids, MI: Zondervan Publishing, 2009), 294.

[3] Burge et al., *The New Testament in Antiquity*, 297.

the common good. Because of the diversity of spiritual gifts, the Corinthian church was to be informed concerning spiritual matters.

Authorship and Date

The authenticity of 1 Corinthians is accepted among scholars and most believe that Paul is the author. Based upon the dates given to Paul's stay in Ephesus and when he completed his ministry there, the date for the writing of 1 Corinthians could be as early as AD 52 and as late as AD 55. Burge and colleagues prefer to date the writing of 1 Corinthians to have been around early AD 54.[4]

Merrill C. Tenney and Walter M. Dunnett credit Paul with writing 1 Corinthians after he had written a previous letter to the church.[5] Robert H. Gundry also believes that 1 Corinthians is the second letter written by the apostle Paul to the church at Corinth. Gundry makes this claim based upon what Paul stated in 1 Corinthians 5:9, "I wrote you in my letter not to associate with immoral people."[6] Nonetheless, 1 Corinthians is a response to questions concerning certain issues that were related to problems faced by the church at Corinth. Tenney and Dunnett, as do most scholars, believe the probable date for the writing of 1 Corinthians is sometime during the latter part of AD 55 while Paul was still residing in Ephesus.[7]

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[4] Burge et al., *The New Testament in Antiquity*, 308.

[5] Merrill C. Tenney and Walter M. Dunnett, *New Testament Survey* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2017), 296.

[6] Robert H. Gundry, *A Survey of the New Testament,* 5th ed. (Grand Rapids, MI: Zondervan, 2012), 412-413.

[7] Tenney and Dunnett, *New Testament Survey*, 297.

Church Background

The context for the Corinthian church emphasizes that the church had received the gifts of the Spirit. The background to receiving the gifts of the Spirit is that the Corinthians had received the same Spirit and outpouring as did members of the other churches. Paul mentions that they were baptized and made to drink of the same Spirit as other believers (1 Cor 12:13). Specifically, the background for the spiritual gifts is relative to, as proposed by J. R. Williams, "the lordship of Christ, the activity of the Triune God and manifestation of the Holy Spirit."[8] From 1 Corinthians 12:2-3, Paul asserts that only because of Christ's lordship has the Holy Spirit been given. Christ's lordship is the purpose for which the Holy Spirit distributes spiritual gifts. In other words, "The lordship of Christ, affirmed in the Spirit, is the primary background for the operation of the spiritual gifts."[9] For the church in Corinth, and the church in our time, the primary importance in understanding the operation of spiritual gifts in connection with the Godhead is to be aware that the Father, Son, and Holy Spirit are totally involved in their manifestation. The Spirit leads back to the Son, and the Son points to the Father. The concluding background assessment of spiritual gifts is that they are manifestations of the Holy Spirit (12:7). The Holy Spirit manifests himself whenever there is a spiritual gift in operation. In other words, the gifts of the Spirit, including those listed by Paul in 12:8-10, are a public display of the works of the Holy Spirit. What is to be avoided is a disregard of spiritual gifts. As Williams says, this is more than "simply a matter of gifts,

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[8] J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids, MI: Zondervan, 2011), 328.

[9] Williams, *Renewal Theology*, 328.

but God himself, in the Holy Spirit declaring Himself, of Christ the Lord ministering now through the Spirit."[10]

Literary Context

The writing of 1 Corinthians took place in Ephesus during what is believed to be Paul's third missionary journey.[11] The person responsible for delivering the letter to the church at Corinth was Timothy (1 Cor. 16:10). Anyone familiar with Paul's writings would agree that his style introduces a different literary technique than the usual custom for letters. Each problem is met by applying a spiritual solution. For one, 1 Corinthians is lengthier than the average letter written during the Greco-Roman period. Second, the content in 1 Corinthians is theological in nature, and rather than being a personal letter, it was meant for the entire church.[12] Tenney and Dunnett, regarding Paul's style, comment that in 1 Corinthians, "every literary device known is employed in its pages: logic, sarcasm, entreaty, scolding, poetry, narration, and exposition; in short, it is written in the same style as Paul would have carried on a conversation with the elders of Corinth had he been present with them."[13] Nonetheless, even with the introduction of Paul's new style of writing letters, the format of 1 Corinthians is consistent with ancient writings. The genre of 1 Corinthians still counts as a letter in a literary sense because it is specifically addressed: "To the church of God in Corinth . . ." It opens with a greeting from Paul and

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[10] Williams, *Renewal Theology*, 331.

[11] Gundry, *A Survey of the New Testament*, 413.

[12] Tenney and Dunnett, *New Testament Survey*, 299.

[13] Tenney and Dunnett, *New Testament Survey*, 297.

Sosthenes, followed by the main body, and ending with a farewell greeting that acknowledges his supporters.

What prompted the writing of this letter to the church in Corinth is twofold. One reason for the letter was Paul needed to respond to negative oral reports concerning division in the church at Corinth. In answering those questions, Paul offers corrective solutions for those specific problems pertaining to the church. Tenney and Dunnett attribute the structure of 1 Corinthians to the order of the topics that had been presented to Paul.[14] In chapters 1-4, Paul responds to the problematic situation of weaker Christians and the need for healing. In chapters 5-7, he deals with the disciplining of a man having a long-term intimate relationship with his stepmother, the need for Christians to resolve legal issues through the church instead of using the secular system, and the prerequisite for Christians to live morally clean lives. In chapters 7-16, Paul addresses concerns about the subjects of marriage, foods, structure and conduct in public worship, the Lord's Supper, spiritual gifts, the resurrection of Christ, the future resurrection of the saints, and collections for the church in Jerusalem. In Paul's conclusion of 1 Corinthians, he follows the customary form for the style in which letters were written. Paul ends with closing remarks and a final greeting and a benediction (16:10-24).

Williams indicates that the opening wording in 1 Corinthians chapter 12 is not to be misunderstood as to mean that the church in Corinth was not familiar with spiritual gifts. In fact, being uninformed did not mean that they were also naïve about spiritual gifts. Paul's reason for expressing that the Corinthians should not be uniformed in spiritual matters was to allow room for giving instructions on the proper use of spiritual

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[14] Tenney and Dunnett, *New Testament Survey,* 298.

gifts.[15] The need for the Corinthian church to be properly informed about the use of spiritual gifts was of great concern for Paul. If being properly informed was the need for the church in Corinth, it is of no less of a necessity in our time.

Presentation of Text

Scriptural Passage: 1 Corinthians 12:1-11

> Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. Therefore I want you to know that no one who is speaking by the Spirit of God says, 'Jesus be cursed,' and no one can say, 'Jesus is Lord," except by the Holy Spirit. There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

Purpose of New Testament Spiritual Gifts

Spiritual gifts are for equipping the church so that it can carry out the Great Commission. Wayne Grudem, a systematic theologian, reminds us that spiritual gifts are for equipping the church to continue the ministry of Jesus until his return.[16] In 1

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[15] Williams, *Renewal Theology*, 325.

[16] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan Publishing, 1994), 1019.

Corinthians 1:7, Paul says to the church at Corinth, "You are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ." Likewise, believers, in pursuing the exercising of spiritual gifts, are to strive to excel in building up the church (1 Cor. 14:12). Besides equipping believers for service, spiritual gifts are a preview of what is yet to come into fulfillment at the return of Christ. Grudem comments that the gifts are a down payment of heavenly perfection.[17] He also points out that the diversity of gifts is intended to lead to greater unity and interdependence until there is complete unity in eternity.[18]

Theological Analysis

David E. Garland, professor of Christian Scriptures at Baylor's George W. Truett Theological Seminary, cites theologian Karl Barth's *The Resurrection of The Dead*, regarding Paul's comments in 1 Corinthians. "The discourse of the whole epistle proceeds from a single point, and harks back to this point," [19] the resurrection of the dead. How is it to be understood that Paul's exhortation on properly understanding spiritual gifts is connected to the resurrection? It can only be understood by recognizing that Jesus' victory on the cross and subsequent resurrection guaranteed the fulfillment of God's promise to give gifts to people thereby empowering them with the Holy Spirit. This could only be accomplished through the resurrection of Jesus. After his resurrection, Jesus sent the Holy Spirit to give new life and indwell believers with his power.

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[17] Grudem, *Systematic Theology*, 1019.

[18] Grudem, *Systematic Theology*, 1019.

[19] David E. Garland, "Book of 1 Corinthians," in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids, MI: Baker Book House Company, 2005), 133.

Understanding the cross and the resurrection are essential to properly relating how spiritual gifts are to be offered as acts of service for the benefit of others. As Paul noted, secular influences oppose those values which pertain to the Christian life. If this was true in Paul's day, then the same is true in this day. Partiality, competitiveness, self-affirmation, and worldly wisdom still infringe upon the blessings intended to be received by the operation of spiritual gifts in the church. The theological impact of spiritual gifts operating in the church underscores God's desire to manifest his presence in the lives of people. God is actively involved in the affairs of human life, and he has set the church in place to reflect his glory through the functioning of its diversity of spiritual gifts until the return of Christ.

Significance of the Text

The significance of 1 Corinthians 12:1-11 is that all spiritual gifts are given to each member of the church to carry out the ministry of Jesus until his return. Paul gives the church the assurance that, although it waits for the return of Christ, it is not lacking in any spiritual gift. God has equipped members to build up the church through actively serving each other with gifts given by the Holy Spirit. The active use of spiritual gifts is to continue until Christ's return. In this sense, gifts serve a temporary and not a permanent function in the church. Grudem describes them as a temporary "foretaste" of the fuller working of the Spirit for a period that is yet to come.[20]

The teaching on spiritual gifts is as necessary today as was in Paul's time. Spiritual gifts are no less misused today as they were during the time 1 Corinthians was

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[20] Grudem, *Systematic Theology*, 1019.

written. The church is impacted by the surrounding culture. There is a trend to follow the world's methods for living day-to-day life. There still exists a lack of sufficient understanding about the proper use of spiritual gifts and how important they are in building up the church. Spiritual gifts remain God's provision for the church and must be exercised in the way that Paul instructs the church at Corinth. Paul's instruction to the church at Corinth concerning spiritual gifts addresses problems that concern the contemporary church. Its application to the modern church is in the area of how to use spiritual gifts as God intended.

Now Concerning Spiritual Gifts (12:1)

Paul's use of the phrase "now concerning" is his way of allowing the listeners in the church at Corinth to know that he is addressing an issue that has been brought to his attention that requires the apostle's input. So that there is no misunderstanding about what the issue is, Paul indicates the subject to be matters concerning spiritual gifts. Apparently, among the Corinthians there was confusion that resulted in division over the issue of what it meant to be "spiritual."

New Spiritual Realities (12:2-3)

Paul takes the opportunity to remind the Corinthians, many of whom were new in their identity as God's people, that the old life in which they lived as pagans no longer exists. For them a new spiritual reality exists that no longer includes the worship of idols. With the end to their past pagan life and the beginning of a new life as Christians, they are people of God standing alongside the Jews. Therefore, the Gentile Christians are

equal in their status sharing the same entitlements. Nevertheless, among the Gentiles there may have been some concerns about the speaking gifts. H. Wayne House explains that "after being converted, they [Gentiles] had failed to free themselves from pagan attitudes and they confused the true work of the Spirit of God with the former pneumatic and ecstatic experiences of the pagan religions, especially the Dionysian mystery or the religion of Apollo."[21] However, Paul assures them that no one who speaks by the Holy Spirit will ever say "Jesus is accursed." Furthermore, all who have the Holy Spirit have exercised faith in Christ; therefore, they should not be prevented from operating their gifts for the edification of the church.

Dispersion and Diversity (12:4-6)

The Holy Spirit disperses spiritual gifts with variety and diversity. For the church to be fully enriched with grace and capable of ministering to each member, God has intentionally created a diversity of gifts (12:6, 7, 11). It is true, 1 Corinthians 12:4-6 gives three similar sentences demonstrating the diversity of spiritual gifts that flow out of divine unity. The diverse allotments emphasize the way the Godhead operates. The word *charismata,* (translated "gifts"), is used to indicate the gifts are acts of God's grace granted to believers.[22] As such, gifts are not personal property but God's gifts to be used for the purpose of edifying his church.

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[21] H. Wayne House, "Tongues and the Mystery Religions of Corinth," *Bibliotheca Sacra* 140, no. 558 (April-June 1983):147-148, http://dailyrqt.org/doc/corinthianmystery religions.pdf.

[22] Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: Foursquare Media, 2008), 328.

Paul writes a play on words. In verse 5, he says that spiritual gifts (ministries) were assigned by Jesus. However, in the next verse Paul indicates that God motivates the diverse manifestations of the gifts in individuals. Nevertheless, Paul is consistently pointing out that the same Spirit is operating through each person.

Thielman concludes that in verses 4-6, where the emphasis is upon dispersion and diversity of gifts, Paul is focusing attention on the diversity of the persons within the unity of the Trinity which is supposed to be reflected in the diversity of gifts within the unity of the church. But he believes that some Corinthians with backgrounds in pagan worship may have had concerns about speech gifts empowered by the Holy Spirit in the church.[23] An outstanding feature of the variety and diversity of gifts is that they can enhance unity in the church. The Spirit includes every believer in his work without elevating one above the other in the demonstration of the gifts.

The Holy Spirit's Allotment of Gifts and Manifestations (12:7-11)

A key verse concerning the issue of understanding spiritual gifts is 1 Corinthians 12:7, "But the manifestation of the Spirit is given to each one for the profit of all." This verse operates as one of a bookend with verse 11 at the other end: "All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines." Again, Paul's insistence that the Corinthians be informed about the nature of the gifts is because it is vital to their understanding of the proper use of the gifts, which is for the benefit of all the believers and not just a few. Paul emphasizes this for unity instead of

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[23] Frank S. Thielman, "First Corinthians: Chapter 12, Spiritual Gifts, Study Notes," *ESV Study Bible* (Wheaton, IL: Crossway, 2008), 2209-2210.

division by speaking of the unity which exists among the members of the Godhead. He also encourages the believers that, even though each member serves and administers in diverse roles, they are to do so for the benefit of all believers. This is the harmony which should distinguish the church as it displays different manifestations of spiritual gifts. Unity and diversity share in serving the needs of the church. No one person receives all the gifts or contributes to every need that exists within the church. All gifts are needed to build up the church.

Guidance on Speaking in Tongues

Tongues in Worship and in Private Prayer

Paul established guidance with conditions that are aimed at maintaining order with the way believers exercise speaking in tongues. Paul stressed that when the gift of speaking in tongues is in operation in the church, there must be one to interpret for those who hear but do not understand what is said. Paul could not have written to the Corinthians with the intent of putting an end to speaking in tongues. Then what is the reason for restraining believers from exercising the gift of speaking in tongues in the public setting? If restraining the exercising of the gift of speaking in tongues was Paul's intention, it would have contradicted what he said about his personal use of tongues (1 Cor 14:18). He said, "I thank my God that I speak in tongues more than all of you." Would it make sense to say that speaking in tongues refers to foreign languages? If so, why would Paul refer to speaking in tongues as foreign languages and then say, "For

anyone who speaks in a tongue does not speak to people but God. Indeed, no one understands them; they utter mysteries by the Spirit" (1 Cor 14:2).

Sam Storm argues that the point of Paul of the analogy of foreign languages is that tongues function like foreign languages, but they are not foreign languages. Those hearing the gift of speaking in tongues without interpretation cannot understand tongues any more than they can know a foreign language without an interpreter. The only reason for Paul's analogy is that tongues are not a foreign language.[24] Additionally, Grudem notes that "if tongues were foreign languages that foreigners could understand, as at Pentecost, why would Paul speak more than all the Corinthians in private where no one could understand, rather than in the church where foreign visitor could understand."[25]

In other words, Paul's statement makes it unreasonable to argue that speaking in tongues is fruitless "gibberish." The preference for using the gift of prophecy in the public setting is because it (the gift of prophecy) addresses the congregation with intentions to strengthen, encourage, and comfort them, and not God (1 Cor 14:3). The person exercising the gift of prophecy does not have to refrain from exercising their gift like the one exercising the gift of speaking in tongues. To be effective, speaking in tongues in the congregational setting needs the support of another gift, the gift of interpretation. Speaking in tongues would be edifying to others when there is an interpretation.

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[24] Sam Storm, *The Beginner's Guide to Spiritual Gifts (*Minneapolis, MN: Bethany House, 2015), 181-182.

[25] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994) 1072.

Interestingly, the gift of prophecy is greater in the sense that it does not need to be supported by another gift, (the gift of the interpretation of tongues), to be effective. This is what Paul means when he says, "Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church. I would like every one of you to speak in tongues, but I would rather have you prophesy. The one who prophesies is greater than the one who speaks in tongues unless someone interprets so that the church may be edified" (1 Cor 14:4-5). The logic is clear behind Paul's instructions on the restrictive use of the gift of speaking in tongues in public (1 Cor 14:27-28). Those speaking in tongues are edified because they are building themselves up their most holy faith (Jude 1:20). The congregation does not receive edification. The public and private use of the gift of speaking in tongues is essential to the church on the corporate and individual level.

Self-edification is a fundamental reason for the continued use of the gift of speaking in tongues in a believer's life. When the gift is used as a prayer language, as indicated by Paul and Jude, the believer is nonetheless speaking to God even though it is in words that they do not know. At the same time, the believer receives edification, praises God, sings in the Spirit, and builds up their most holy faith (1 Cor 14:3, 15,16; Jude 1:20).

Accordingly, God gives believers options for choosing to use the gift of speaking in tongues for public and private use. Believers' prayers can be with their understanding, but when a place of acknowledged limitation occurs, we can pray with our spirit in the Spirit. This is a reminder that believers have control of their gift(s). The spirit of the prophet is subject to the prophet (1 Cor 14:29-33). Lastly, for the believer, speaking in tongues is a means to bypass the limits of our natural capacity to articulate our deepest

desires. Paul says in Romans 8:26-27, when believers pray at times, it is with groanings that cannot be spoken. In other words, speaking in tongues compensates for our weakness and ignorance in praying for ourselves.[26]

Commentary, Definitions, and Classification of Spiritual Gifts

Commentators hold varying views about the biblical passage taken from 1 Corinthians 12:1-11, that forms the premise for this DMin project. Some of the views will be shared briefly to provide information about the content of this study. The scope of this study proceeds from the conviction that the gifts of the Spirit are the manifestation of the Spirit. This study maintains that the Scripture is true. The presentation and explanations of the gifts of the Spirit are actual and they account for the supernatural disclosure of the Holy Spirit operating in the lives of believers.

Some conclude that the Holy Spirit stopped distributing all the spiritual gifts listed by Paul in 1 Corinthians 12: 1-11 at the end of the apostolic age. However, since the gifts of the Spirit exist to edify the church and given Paul's "body" analogy to explain why gifts are vital to the church, as are the members of a person's body, the idea of terminated gifts argues against Paul's intent to clarify the need for the continuation of spiritual gifts. One cannot conclude that the church no longer needs the spiritual edification that is only provided through the manifestation of spiritual gifts as the Spirit intends.

The manifestation of the gifts of the Spirit in the church make it a compelling dynamic force that God intends to use for changing the world. The manifestation of the gifts of the Spirit set the early church apart from powerless religion. The church in

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[26] Jack Hayford, *The Beauty of Spiritual Language* (Dallas, TX: Word, 1992), 40.

Corinth was dynamic in its use of spiritual gifts. They were not lacking in the manifestation of spiritual gifts. However, the church today is lacking when it comes to the matter of the manifestation of spiritual gifts, especially the nine gifts of the Spirit that Paul lists in 1 Corinthians 12.

John Stott, in his discussion on the manifestation of spiritual gifts, offers reasons why believers should take in account the diversity of different gifts and the range of ways they are demonstrated through individuals.[27] Different gifts are carried out different ways through different people but by the same Holy Spirit. This is what Paul is teaching the church in Corinth. His teaching it is applicable to those participating in this project because the same gifts listed by Paul are manifestations of the Holy Spirit and still available to all believers. However, as far as biblical commentators are concerned, Paul's list of spiritual gifts and their manifestations are questionable. Nevertheless, there is still strong supporting evidence for the continuation of the gifts.

This project intends to assist participants in this study in understanding spiritual gifts and how they are manifested. The initial step is to explain the meaning of spiritual gifts. Paul uses this term to describe the operation of the Holy Spirit working through the lives of believers. It is important to know the meaning of what Paul is saying in our biblical passage 1 Corinthians 12:1-11. And it is necessary to interpret what he means about spiritual gifts in a way that is relative to this study. It is essential to translate what Paul is saying about the manifestation of the gifts of the Spirit to have a correct understanding of their application today. In this way, believers can use their gifts to help

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[27] John Stott, *Baptism and Fullness: The Work of the Holy Spirit Today* (Downers Grove, IL: Intervarsity Press, 1964), 88-89.

grow the church. As a caution to believers concerning the diversity of gifts and their manifestation, this study emphasizes that the Holy Spirit gives the gifts, but the manner in which the gifts work is not necessarily the same from person to person.[28]

The Purpose for The Existence of Spiritual Gifts

The purpose for the existence of spiritual gifts is the continual edifying of the church. And given Paul's body analogy explaining why gifts are vital to the church, as are the members of the human body, ideas about terminated gifts argue against Paul's support for their continued existence. Besides, according to Martin, "the body analogy stresses functionality as its chief feature."[29] The Holy Spirit intends for the church to receive spiritual edification through the manifestation of spiritual gifts. The manifestation of spiritual gifts through the lives of believers as the Holy Spirit intends will meet specific needs within the church. It is of particular interest to this study that the church is divided on the matter of spiritual gifts. However, during the DMin project, there was no division over the need for the gifts to be active in the church.

What are Spiritual Gifts?

Commentator Charles Ryrie suggests that the word for spiritual gifts, *charisma*, is related to the word "grace." The word "grace," we know, means something favorable provided by God. When used in relationship to Paul's message in 1 Corinthians 12, Ryrie indicates that spiritual gifts are God's grace provisions for service. In other words,

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[28] Wayne Grudem, *Systematic Theology,* 1021.

[29] Ralph P. Martin, *The Spirit and the Congregation: Studies in 1 Corinthians 12-15* (Grand Rapids, MI: Eerdmans, 1984), 30.

spiritual gifts are the work of the Spirit needed for serving a need with the means provided by the Spirit. Ryrie goes on to infer that an appropriate alternative for the word "gifts" is ability, which implies having possession of a quality that facilitates the means for accomplishing an activity. Ryrie's view further concludes that spiritual gifts are "God-given," reminding us of that Christ and the Spirit are the givers of gifts "for service," emphasizing that gifts are for serving the body of Christ. Therefore, for the DMin project, it is understood that the source of the manifestation of spiritual gifts is the Holy Spirit, and believers depend on the Holy Spirit for their efficacy in accomplishing their service in the church.[30]

John Walvoord defines spiritual gifts as the "capacities that make it possible for a believer to do things far beyond his natural gifts by the indwelling of the Holy Spirit. Though the Holy Spirit can use natural gifts, a spiritual gift always has a supernatural quality and is wrought by the Spirit as an expression of the power of the Spirit rather than the power of individuals."[31] Noted theologian and commentator J. I. Packer, in his book *Keep in Step With the Spirit*, describes the gifts of the Spirit as, "enrichments received from Christ."[32]

Bible commentator J. H. Thayer explains that the gifts of the Spirit are "extraordinary powers, due to the power of grace working through believers by the Holy

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[30] Charles C. Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago: IL: Moody Publishers), 423-424.

[31] John F. Walvoord, ed., *Lewis Sperry Chafer Systematic Theology,* vol. 1, Abridged Edition (Wheaton: IL: Victor Books, 1988), 271.

[32] J. I. Packer, *Keep in Step With the Spirit* (Old Tappan: NJ: Fleming H. Revell, 1984), 82.

Spirit."[33] Stott is among others who define gifts as capacities for services or ministries. Stott, says that spiritual gifts are "certain capacities, bestowed by Gods' grace and power, which fit people for specific and corresponding service."[34] It is important to note that this DMin project will conduct its study from the concept of the gifts of the Spirit as outlined by Paul in 1 Corinthians 12:8-11. The gifts of the Spirit are manifestations of the Spirit operating through believers for the (common good) building up of the church.

Why Paul Used the Term Spiritual Gifts

The word *pneumatikon* in 1 Corinthians 12:1 is usually translated "spiritual gifts." The word is "spirituals," *pneumatikon* rather than *charisma*, or *charismaton* as in verses 4 and 9. Commentators note that there is uncertainty about whether the word gifts should be included after the word "spiritual." Is the uncertainty caused by Paul's decision to use different terminology? Many interesting comments have been made about Paul's decision.

John Koenig makes an interesting comment about Paul's decision of words. Koenig writes, "the New Testament writers do not appear to be striving for rigid definitions."[35] Another reason for the uncertainty by some is that no one can be sure about the exact question to which Paul is responding. Is Paul using the word spirituals to refer to spiritual things or people? Thomas Constable argues that Paul's discussion in 1

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[33] J. H. Thayer, *Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson Academics, 1889), 667.

[34] John R. W. Stott, *Baptism & Fullness* (Downers Grove, IL: InterVarsity, 1976), 87.

[35] John Koenig, *Charismata: God's Gifts for God's People* (Philadelphia: PA: Westminster, 1978), 95.

Corinthians 12 has to do with gifts or abilities. He states that *pneumatikon* generally refers to people who are spiritual. However, it is a larger term with more applications than spiritual gifts, but it is inclusive of them. On the other hand, Paul's use of the word *charismata* is meant to emphasize gifts that are manifestations of the Holy Spirit.[36] Kenneth Berding asserts that it is best to understand *pneumatikon* as "spiritual things" because it has a wider application than the word "gifts." He supports his view by noting the word gifts can be associated with talents instead of ministries.[37]

Leon Morris, also a biblical commentator, adds, Paul's word (*pneumatikōn*) might be masculine, "spiritual men," or neuter, "spiritual things"; most take it in the latter sense and understand "things" as "gifts." There is not a great deal of difference in this context, for both Paul and the Corinthians are thinking of the men who exercise the gifts. The adjective *pneumatikos* ("spiritual") is unusually common in this letter (fifteen times, out of twenty-four times in Paul; no more than three times in any other letter). It is not the usual word for "spiritual gift," which is *charisma* (vv. 4, 9, etc.).[38]

Gordon D. Fee maintains in his commentary that Paul uses spiritual gifts to denote that gifts come from the Holy Spirit — and Paul uses *charismata* for the specific manifestations of the Spirit. It seems likely at points the two words are nearly interchangeable. Again, Fee states,

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[36] Thomas Constable, *Thomas Constable's Notes on the Bible Vol. 9*: 1 *Corinthians-Ephesians*, 2024 ed. (Ft Worth: TX: Tyndale Seminary Press, 2016), 227-229.

[37] Kenneth Berding, *What Are Spiritual Gifts? Rethinking the Conventional View* (Grand Rapids, MI: Kregel Publications, 2006), 289.

[38] Leon Morris, *1 Corinthians: An Introduction and Commentary*. *Vol. 7*. *Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1985), 170.

> when the emphasis is on the manifestation, the 'gift' as such, Paul speaks of *charismata*; when the emphasis is on the Spirit, he speaks of *pneumatika* . . . , if so, then both here and later (14:1) the better translation might be 'the things of the Spirit,' which would refer primarily to the Spirit's manifestations, from the perspective of the Spirit's endowment; and at the same time it would point toward those who are so endowed.[39]

Kenneth Schenck states Paul added the word "gift(s)" to the words "spirituals" or "spiritual things." The church wanted Paul's input on the topic of spiritual things. "The Corinthian letter may have only asked Paul about spiritual things (12:1). Paul now adds the word gifts, [*charisma*], meaning that which God gives because of His grace, to the equation — highlighting the fact that God is the source of any spiritual dimension to which the Corinthians might make claim."[40]

Max Turner bases his argument concerning 1 Corinthians 12: 1 on the etymology of the words used by Paul. His reasons that *charisma* means "result of" instead of "event of," which is the way it is often interpreted. When understood in this manner, it becomes clear that *charisma* means a thing that is generously given or simply a gift. He further notes that the word gift does not have implications of duration. Turner concludes that "the phenomena in 1 Corinthians 12:8-10 are spiritual gifts in our definitional sense. The context asserts that they are workings of the Spirit, not because they are called charismata. Turner's contribution to the discussion over Paul's use of the word gift instead of spirituals or spiritual things helps in the context of the DMin project. In view

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[39] Gordon Fee, *The First Epistle to the Corinthians*, rev. ed., The New International Commentary on the New Testament, ed. Ned B. Stonehouse, F. F. Bruce, Gordon D. Fee, and Joel B. Green (Grand Rapids, MI: Cambridge, UK: William B. Eerdmans Publishing Company, 2014), 631-647.

[40] Kenneth Schenck, *1 & 2 Corinthians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2006), 246.

of the scope of this project, the central idea behind the manifestation of the gifts of the Spirit is they are given for edification and growth of the church."[41]

The Word "Manifestation" in Paul's Language

The term "each one," given in this case, is not a "gift," but a "manifestation of the Spirit." One should not make too much of this change of words, as if the following items would be wrongly called "gifts" because they are now called "manifestations." Most likely the change reflects Paul's own emphasis throughout these chapters, which is singularly on the divine Spirit, not on the "gifts" as such. Thus each "gift" is a "manifestation," a disclosure of the Spirit's activity in their midst. In Turner's view, Paul's use of the word *phaneroseis* (manifestation) makes the connection between all the different words relative to the gift of the Spirit. According to Turner, the word "manifestation" serves as a "scarlet thread" for 1 Corinthians 12:1-11, because the phenomena of spiritual gifts are events (disclosures) of the Spirit. The conclusion is they all work for the common good which is the main point.[42]

The Gift of Word of Wisdom

The word of wisdom is a supernatural gift of the Holy Spirit that enables believers to receive a message from God and communicate it through a biblical truth and make it

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[41] Max Turner, "Modern Linguistics and Word Study in the New Testament," in *Hearing the New Testament: Strategies for Interpretation,* ed. Joel Green (Grand Rapids, MI: Eerdmans Publishing Co., 2010), 155-165; Max Turner, "Spiritual Gifts," in *New Dictionary of Biblical Theology: Exploring the Unity and Diversity of Scriptures,* eds. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy (Downers Grove, IL: InterVarsity Press, 2000), 789-792.

[42] Max Turner, *The Holy Spirit and Spiritual Gifts* (Peabody, MA: Hendrickson Publishers, 1997), 261-267.

applicable to a current situation. Fee explains Paul's usage of this term in context with his letter to the church in Corinth. It is an utterance of wisdom that is spoken by a believer under the influence of the Holy Spirit. Fee refers to it as the message (*logos*) of wisdom (*sophia*).[43] Joseph Wilhelm asserts, "The gift of knowing and being able to manifest things hidden from the ordinary knowledge of man."[44] Guy P. Duffield raises an interesting point about word of wisdom. The point he makes is that the gift is not necessarily a vocal gift until it is spoken because it originates as a concept or an idea. He asserts that when it works with prophecy, it becomes a vocal gift.[45]

Word of Knowledge: gnosis, scientia, logos, gnoseos

Leon Morris gives clarity to how we can understand the gift of the word of knowledge. He explains that through this gift, believers share in the mind of Christ and understands from the viewpoint of the Spirit.[46] Believers with the gift of the word of knowledge operating in their life receive knowledge by the Spirit, understand what God is revealing, and know how to communicate this information as a ministry. Typically, the gift of the word of knowledge is knowing how to decipher information that is already known. Wisdom is knowing when and how to make an application of that knowledge.

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[43] Fee, *The First Epistle to the Corinthians*, 631-647.

[44] Joseph Wilhelm, "Charismata," *The Catholic Encyclopedia*, vol. 3 (New York, NY: Robert Appleton Company, 1908), http://www.newadvent.org/cathen/03588e.htm>.

[45] Guy P. Duffield and Nathan M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1987), 331.

[46] Leon Morris, *1 Corinthians: An Introduction and Commentary*, vol. 7, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press 1985), 170.

Miracles: energema, dynameon, operatio, virtutum

Biblical commentator Wayne Grudem provides a simple definition for the word "miracle." He defines miracle as "a less common kind of God's activity in which he arouses people's awe and wonder and bears witness to himself."[47] However, he notes that miracles were characteristic of the New Testament church. B. B. Warfield asserts that the use of miracles was ordinary in the early church. The church was marked by showing its "possession of the Spirit in appropriate works of the Spirit-miracles of healing and miracles of power, miracles of knowledge whether in the form of prophecy or of the distinguishing of spirits, miracles of speech, whether of the gift of tongues or their interpretation."[48] It is fair to conclude that a working definition for the term "working of miracles," refers to deeds that display God's power. The Greek word for miracle is *thayma,* meaning wonder, or marvel. However, the gift of working of miracles is among the those that the Holy Spirit distributes as He wills without respect to any specified role in the church.

John M. Frame, theologian and biblical commentator, asserts that working miracles was a significant sign for those called apostles and prophets.[49] But Acts chapter 8, records that Stephen and Philip were deacons in the church, yet they performed miracles, signs, and wonders. In fact, Paul could not heal or work miracles all the time and he was not the only one that worked miracles. This reality supports the position that though the gifts operate through believers, the Holy Spirit determines the functioning

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[47] Grudem, *Systematic Theology,* 357.

[48] B. B. Warfield, *Counterfeit Miracles* (Edinburg: UK: Banner of Truth, 1972), 4-5.

[49] John M. Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg: NJ: P & R Publishing 2013), 1127.

ability of the gifts. In other words, the gifts are worked by the Spirit. The goal of this project is to teach that the gift of the working of miracles and the manifestation of the nine gifts of the Spirit require the Holy Spirit's and human participation. Paul's application of the term "working of miracles" refers to inexplicable deeds displaying God's wonderous power as the Holy Spirit is manifest through believers.

Paul's Meaning for the Gift of Prophecy

Frame shares Grudem's assertions that the gift of the word of prophecy in the New Testament context is understood as a lesser gift than the one demonstrated in the Old Testament. Paul's meaning behind the term prophecy does not imply Old Testament infallibility. However, in the New Testament, believers express a message from God in their own words, not God's exact words, and therefore the message is not infallible.[50] Paul communicates this distinction to the church in Corinth. The perspective of this study draws from the conclusion that believers are subject to err when exercising the gift of prophecy. The gifts are perfect but not the person. Therefore, the message is not infallible and is never substituted for the authority of the Scripture. In Paul's reference to the gift of prophecy, he qualifies it as being superior to the gift of speaking with tongues when not accompanied by the gift of interpretation. The gift of prophecy does not require any interpretation, but the gift of discerning of spirits is needed for accurately evaluating the source of the message.

Malina and Pilch assert that prophecy is one of the higher gifts. In their view, prophetic utterances, or the gift of prophecy, occurs when a person speaks from an altered

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[50] Frame, *Systematic Theology*, 1128.

state of consciousness and connects God's word to a new situation. In other words, according to Malina and Pilch, prophecy indicates what needs has to be done in the here and now in line with the experience of Jesus.[51] The views expressed by Malina and Pilch need the support of Scripture to uphold their assertion that the gift of prophecy alters one's state of consciousness.

Prophecy/Preaching

Ryrie's view is that prophecy in a "general sense refers to proclaiming and thus to preaching."[52] He acknowledges the views held by Grudem concerning the infallibility of the prophecies spoken by true prophets of the Old Testament who spoke God's words directly. Additionally, he adds that the manifestation of the gift of prophecy in the New Testament is like that of the Old Testament prophet who was able give proclamations and predictions. To Ryrie, proclamation and preaching are technically the same. "All of his messages, whether proclaiming or predicting, came from God directly through special revelation."[53] However, he believes it was a gift for the founding of the church, unnecessary after that period and after Revelation was written in the New Testament.[54]

The perspective of this DMin project is that the role of a prophet and the gift of prophecy that Paul teaches about in 1 Corinthians 12 are not exact. It is generally accepted that Paul's list of gifts is not exhaustive. In Paul's words, his preaching did not

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[51] Bruce J. Malina and John Pilch, *Social-Science Commentary on the Letters of Paul* (Minneapolis, MN: Fortress Press, 2006), 117.

[52] Ryrie, *Basic Theology*, 429.

[53] Ryrie, *Basic Theology*, 429.

[54] Ryrie, *Basic Theology,* 429-432.

rest in the wisdom of men but the power of God (1 Cor 2:1-5). He was gifted with the ability to preach through the empowerment of the Spirit. Would this mean that Paul had the gift of preaching?

P. C. Marcel, in his book *The Relevance of Preaching*, writes,

> Thus, the spiritual gift of preaching should be defined, not as exegetical and homiletical abilities or as communication and pedagogical skills, but rather as the presence and power of the Spirit working in and through the preacher as a believing person (who may have natural abilities and acquired skills) in order to produce results in those who hear, as sovereignly desired by the Spirit.[55]

The functioning of the gift of the prophecy today through believers is not infallible or equivalent to Scripture. Words received through the functioning of the gift of prophecy must be discerned and evaluated for their accuracy. As Berding notes, ministry received from believers using the gift of prophecy must be regulated on the basis of Paul's instructions in 1 Corinthians 14. The goal of prophetic activity is the edification, exhortation, and encouragement of the church.[56] In general, the gift of prophecy has it value in that it helps the church by providing exhortation, comfort, and edification. But prophecy can be used to give warnings and corrections as seen in Acts 5:1-10 and in Acts 21.

The Gift of Tongues: Glossolalia

Charles Talbert, in his book *Reading Corinthians,* argued convincingly that tongues known as glossolalia by the Greeks is referred to by Paul in an attempt to use

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[55] P. C. Marcel, *The Relevance of Preaching*, trans. Rob R. McGregor (Grand Rapid, MI: Baker Books 1963), 49-56.

[56] Berding, *What Are Spiritual Gifts?,* 209.

terminology familiar to the Corinthians. “To speak in tongues was equaled to prayer in tongues or speaking in the tongues or angels.”[57] The view held by R. C. H. Lenski elaborates that the term “tongues of angels” was not Paul’s hypothetical way of expressing his view about the gift of speaking in tongues. However, the use of the term “tongues of angels” in referring to the gift of speaking in tongues was meant to be taken literally because spiritual gifts are not natural or ordinary but supernatural in their origin.[58]

The perspective of this study is that all the gifts of the Spirit are vital to the edification of the church. The best (most useful) gift is the one that the Spirit is using to build up the church. In general, the gift of speaking in tongues is a sign.[59] This becomes relevant as explained by Paul in 1 Corinthians 14:22 and as demonstrated by Luke in Acts 2:4-12. Paul goes so far as to say that tongues should not be forbidden (1 Cor 14:39). Again, the position taken by this project is that the gifts of the Spirit are available as the Holy Spirit distributes them for the edification of the church. Though some would argue that gift of tongues today is not what the early church experienced, that is not the conclusion of this study.

Is there a purpose for the gift of speaking in tongues and for that matter, the gift of interpretation of tongues? If the answer is yes, there are two common acceptable

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[57] Charles Talbert, *Reading Corinthians: A Literary and Theological Commentary on 1 and 2 Corinthians*, 2d ed. (Macon, GA: Smith & Helwys, 2002), 89.

[58] R. C. H. Lenski, *The Interpretation of St. Paul’s 1st and 2nd Epistles to the Corinthians* (Minneapolis, MN: Augsburg Publishing House, 1961), 545-546.

[59] Charles F. Pfeiffer, Howard F. Vos, and John Rea, ed., *Wycliffe Bible Dictionary* (Peabody, MA: Hendrickson Publishers 1975), 1726.

arguments put forth by some scholars.[60] The first argument contends for the continuing of tongues. Tongues are necessary so long as the church continues. The second argument states the gifts (tongues) continue but are limited in their engagement. "They are permanent and possible." "A study of church history reveals that many of the charismatic gifts continued to be manifested long after the apostles were all dead . . . God still confirms His Word through the operation of supernatural gifts."[61]

The Gifts of Healings: Charisma Lamaton, Gratia Sanitatum

The gifts of healings that Paul speaks about in 1 Corinthians 12:9 refer a ministry that enables a believer to perform special signs, including physical healing. This gift is seen in operation in Paul's life throughout his ministry. It was in Ephesus (Acts 19:11-12); yet as Ryrie indicates, Paul did not or could not use this gift in the cases of Epaphroditus (Phil 2:27), Timothy (1 Tm 5:23), or Trophimus (2 Tm 4:20). There is no scriptural explanation given for his inability to use his gift on these occasions.

However, what is known is that all gifts work by the Spirit. The gift of healing might be viewed as a category within the wider gift of miracles. One example is Paul's calling down blindness on Elymas the sorcerer (Acts 13:11). This was not the exercising of the gifts of healings. This project acknowledges that God works healings without the involvement of believers because of His sovereignty. Believers' participation in the exercising of any gifts of the Spirit is purely an act of God's grace.[62] J. Rodman Williams

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[60] Pfeiffer, Vos, and Rea, ed., *Wycliffe Bible Dictionary*, 1726.

[61] Adolf Harnack, *The Mission and Expansion of Christianity* (New York, NY: Harper Torchbooks, 1962), 129-146; 199-205; Pfeiffer, Vos, and Rea, eds., *Wycliffe Bible Dictionary,* 682.

states believers receiving this spiritual gift do not directly perform the healing.[63] They are transmitters of the gift and do not become healers even for a moment. This concepts views the believer with the gifts of healings is figuratively a "delivery person" who brings gifts to a recipients. The way that Siegfried Grossman says the same thing about believers with the gifts of healings is they deliver gifts of healing without anything in their hands.[64]

The Gift of Faith

Paul mentions faith in his list of the gifts of Spirit: to be clear this is not salvific faith; trust is required by every person in order to receive Christ as their personal Savior. Saving faith comes as an act of God's grace initiated by the Spirit drawing a person to God. This kind of faith "leads" to believing (trusting) in Christ for personal salvation. Saving faith, as Grudem says, is not an irrational commitment to something that is not true. "Saving faith is trust in Jesus Christ as a living person for the forgiveness of sins and for eternal life with God."[65] The DMin project focuses attention on the gift of faith in the context of 1 Corinthians 12 where faith is a supernatural gift of the Spirit that is for the edification of the church. Its purpose is to serve the needs of the church. Paul alludes to this kind of faith in chapter 13:2. It is the faith that can remove mountains.

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[62] Ryrie, *Basic Theology*, 429-430.

[63] J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids, MI: Zondervan Publishing, 1996), 367.

[64] Siegfried Grossman, *Charisma: The Gifts of Spirit* (Wheaton, IL: Key Publishers, 1971), 42.

[65] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan 1994), 710-711.

Berding believes this kind of faith leads to repeated answers to prayer.[66] Ryrie "defines the gift of faith as the ability to believe God for the supply of specific needs. Every believer should walk by faith, and each has a measure of faith, but not all have the gift of faith.[67] Malina and Pilch also agree and their definition of the gift of faith is developed along the same lines as Ryrie's understanding. Their point of distinction between faith in terms of ordinary trust and the gift of faith is the latter believes God for what is impossible.[68]

Discerning Distinguishing of Spirits

The gift of discerning of spirits has an object that is similar to the gift of prophecy. Joseph Wilhelm notes that it should be distinguished from intuition, acquired perception, or critical judgment. He defines it as the "supernatural gift enabling its possessor to judge whether certain extraordinary manifestations are caused by a good or an evil spirit, or by natural agents. Paul associates it with prophecy: "Let the prophets speak, two or three; and let the rest judge" (1 Cor 14:29). This discerning or discretion was necessary to prevent and correct abuses which might easily come in the train of prophecy. The discerning of spirits was possessed in a marked degree by many saints, and it is not uncommon now among confessors and spiritual directors.[69]

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[66] Berding, *What Are Spiritual Gifts?,* 328.

[67] Ryrie, *Basic Theology,* 431.

[68] Malina and Pilch, *Social-Science Commentary on the Letters of Paul*, 117.

[69] Wilhelm, "Charismata," 12.

Ryrie defines Paul's use of this term as one of the gifts of the Spirit in 1 Corinthians 12:10, to denote the "ability to distinguish between true and false sources of supernatural revelation when it was being given in oral form." This gift is vitally important in the church to prevent deception. Without the gift of discerning spirits, believers are open to being deceived by false communications disguised as being from God.[70] The apostle John instructs believers to be prudent and "test the spirits," because of false prophets who will attempt them away from the gospel (1 John 4:1).

The Gift of Interpretation of Tongues: Glossolalia

J. Oswald Sanders, in his book titled, *The Holy Spirit and His Gifts*, notes that the way the word "tongues" is mentioned in Acts 2:4 is not the same as in 1 Corinthians 12:10.[71] Interestingly, in Acts the people understood the tongues without an interpreter because they spoke in languages known to the hearers. But in Corinthians Paul talks about tongues that need an interpreter. The point is unknown tongues require the gift of interpretation; otherwise, no one, including the speaker, will understand what is said (1 Cor 14:9).

Ryrie's elaboration offers better clarity on the gift of interpretation of tongues. In addition to pointing out that tongues are the God-given ability to speak in a language of earth that is unknown to the speaker, but interpretation of tongues is the ability to interpret that message in a language understood by the hearers. As previously stated,

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[70] Ryrie, *Basic Theology*, 431.

[71] J. Oswald Sanders, *The Holy Spirit and His Gifts* (Grand Rapids, MI: Zondervan, 1940), 125; Sander draws upon the works of E. H. Plumptre, a prolific writer and scholar, on the subject of the Spirit and its works.

Ryrie notes that unquestionably the first occurrence of tongues in Acts 2 was languages (note the word "language" in vv. 6 and 8). The presumption is that the tongues in Corinthians were no different. This is much clearer than the explanation given by Berding.[72] Ryrie goes on to say that the purposes of interpreted tongues were two: to communicate truth from God and to authenticate the truth of the gospel, especially to Jewish people (1 Cor 14:5, 21-22). It makes sense that since the Corinthians were abusing this gift, Paul laid down strict regulations for its use: two or three believers were to speak in any meeting; no one was to speak in tongues unless the message could be interpreted. Nevertheless, as Ryrie states, uninterpreted tongues, especially a believer's private prayer language, was restricted because even the one praying does not know what he or she is speaking to God.[73]

Personal Ownership of Gifts

The view of Rodman and Grossman, as indicated in the section on the gifts of healings, indicates that the gifts of the Spirit are not permanent possessions. But in the sense of ownership, the gifts of the Spirit are manifestations of the Holy Spirit. Spiritual gifts "belong" to believers in the sense that believers receive them as endowments for serving the purpose of the church. Harnack maintains gifts are permanent and that believers own their gifts.[74] In a shared conversation with Frank Billman, mentor and author of *Supernatural Thread in Methodism: Signs and Wonders Among Methodist Then*

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[72] Ryrie, *Basic Theology,* 430-431.

[73] Ryrie, *Basic Theology*, 431-433.

[74] Harnack, *The Mission and Expansion of Christianity,* 682.

and Now, he noted regarding Harnack's position on ownership and permanency an interesting consideration. Part of that consideration is that gifts are permanent because when a person receives the Holy Spirit, it means that the Spirit is free to manifest the gifts as he wills. In this case it is because of the indwelling of the Holy Spirit that a believer may operate in the gift of prophecy one day and at another time operate in the gift of healings following that with a word of knowledge and continuing with whatever gift the Spirit wills. This is a likely position to take on the ownership and permanency of gifts; however, additional time for research is required to substantiate this claim. Nonetheless, from the perspective of this study, viewing ownership in the way Billman offers for consideration is presumed because of the believer's constant availability to the Spirit.

Spiritual Gifts in Action

The gift of tongues operated through the 120 that were gathered in the upper room on the Day of Pentecost. Acts 2:4 reads, "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." The Book of Acts begins with the entrance of the Holy Spirit. Immediately, manifestations of the Holy Spirit are vividly displayed beginning with Pentecost. Tongues was the initial manifestation of the Spirit. Thereafter it was the word of wisdom that operated through Peter in Acts 2:39. In this verse, Peter was enabled to perceive by the Spirit and reveal the nature of God's purpose as seen by his actions. "For the promise is for you and your children and for all who are far off — for all whom the Lord our God will call." Later in Acts 9:6, Jesus meets Saul (Paul) on his way to Damascus, and by speaking a word of wisdom reveals to him God's purpose and what he must do.

The following information gives scriptural examples of the gifts of the Spirit throughout the book of Acts. The Holy Spirit distributes the gifts for the edification of the church. The following information is intended for encouraging believers to participate in the work of the Holy Spirit by exercising their gift(s) as the Spirit intends for building up the church.

Acts 10:1-6 illustrates the gift of the word of knowledge.

> At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly. One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, 'Cornelius!' (Acts 10:1-6).

Again, in Acts 10:19-20, Peter receives a word of knowledge that gives him understanding concerning his vision.

> While Peter was still thinking about the vision, the Spirit said to him, 'Simon, three men are looking for you. So, get up and go downstairs. Do not hesitate to go with them, for I have sent them' (Acts 10:19-20).

Acts chapter 2:42-43 indicates that on occasions the Spirit manifested, and multiple gifts operated. It is thought that possibly that nine gifts of the Spirit were operating through the disciples. "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common." This fact proves that diversities of gifts can work together and meet varieties of needs in the church.

The gift of healings is exercised by Peter in Acts 3:4-8 when a lame man is cured at the entrance to the temple.

> Peter looked straight at him, as did John. Then Peter said, 'Look at us!' So, the man gave them his attention, expecting to get something from them. Then Peter

> said, 'Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.' Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God (Acts 3:4-8).

The gift of faith is clearly illustrated by Peter and John and other believers in Acts 4:29-31.

> Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus. After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly (Acts 4:29-31).

The gift of discerning of spirits is displayed through Peter when Ananias and Sapphira attempted to mislead the church. Acts 5:3-5 explains that because of the gift of discerning of spirits, judgment was passed on Ananias and Sapphira.

> Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God. When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened (Acts 5:3-5).

Acts 5:15-16 shows how the gifts of healing were in operation through Peter: "As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits, and all of them were healed." Acts 9:34 and 28:7-9 offer other accounts of the gifts of healing taking place.

Acts 6:8 reads, "Now Stephen, a man full of God's grace and power, performed great wonders and signs among the people." Stephen was a deacon in the church, and not

one of the apostles. But according to Luke, Stephen was "full of faith and power" which means that he had faith and power like the apostles. So, the gift of faith, gifts of healing, and working of miracles operated through Stephen and the people were miraculously healed.

Acts 8:6-7 shows how Philip, another deacon in the church, operated with the same spiritual gifts of healing and working of miracles as the apostles and Stephen. "When the crowds heard Philip and saw the signs he performed, they all paid close attention to what he said. For with shrieks, impure spirits came out of many, and many who were paralyzed, or lame were healed."

Acts 8:12-13 notes that after preaching on a different occasion, Philip used the gift of the workings of miracles. "But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw."

Another account of the working of miracles is recorded by Luke in Acts 20:7-12 in the raising of a dead person.

> On the first day of the week, we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight. There were many lamps in the upstairs room where we were meeting. Seated in a window was a young man named Eutychus, who was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell to the ground from the third story and was picked up dead. Paul went down, threw himself on the young man and put his arms around him. 'Don't be alarmed,' he said. 'He's alive!' Then he went upstairs again and broke bread and ate. After talking until daylight, he left. The people took the young man home alive and were greatly comforted (Acts 20:7-12).

In Acts 21:10-14 the gift of prophecy is seen in operation through Agabus the prophet.

The gift of the working of miracles followed Paul's ministry. Luke gives another account of this gift operating in Acts 28:3-6.

> Paul gathered a pile of brushwood and, as he put it on the fire, a viper, driven out by the heat, fastened itself on his hand. When the islanders saw the snake hanging from his hand, they said to each other, 'This man must be a murderer; for though he escaped from the sea, the goddess Justice has not allowed him to live.' But Paul shook the snake off into the fire and suffered no ill effects. The people expected him to swell up or suddenly fall dead; but after waiting a long time and seeing nothing unusual happen to him, they changed their minds and said he was a god (Acts 28:3-6).

According to Luke, The gifts of healing and the working of miracles frequently occurred in the church (Acts 8:39, 9:1-7). It is clear from Luke's account that not only the apostles but other members in the church used their gifts of the Spirit for the edification and growth of the church.

An Infilling of the Holy Spirit and the Initial Presentation of the Gift of Tongues

The members of the early church began to speak with tongues as they were filled with the Holy Spirit (Acts 2:4). On that day the Holy Spirit gave all the disciples in the upper room the gift of speaking in tongues, and there by enabled them to speak (other languages). Speaking in tongues is a supernatural speaking gift. Through the gifts of tongues, crowds of people from many other nations heard the disciples speaking in actual languages. These languages were known to the hearers. The manifestation of the gift of speaking in tongues, as it occurred on the Day of Pentecost, transcended all the language barriers that may have otherwise slowed the rapid spreading of the message of the gospel. However, because the gift of speaking in tongues was manifesting through all the disciples, the wonders of God were heard by multitudes (Acts 2:5-12). Peter spoke in Greek to give an explanation of what was taking place (Acts 2:14-21). The significance

of the manifestation of the gift of speaking in tongues on that day was it fulfilled the prophecies spoken in Isaiah 28:11 and Joel 2:28-32 as a sign of God's presence and power, and it resulted in thousands of believers being quickly added to the church.

Brief Commentators' Views

Some biblical commentators hold unfavorable views on the subject of spiritual gifts and the operation of the gifts of the Spirit in the lives of believers today. These adverse positions oppose any acceptance of the continuation of spiritual gifts as they occurred at Pentecost and throughout the life of the New Testament church. This negative position presents some concern for this project. The reason for concern is that the DMin project forms its premise from a biblical foundation taken from Paul's letter in 1 Corinthians 12:1-11. This pericope explicitly addresses the gifts of the Spirit as they occurred at Pentecost. Furthermore, this project considers Acts 2 and other supporting passages that deal with the manifestation of the gifts of the Spirit among believers in the church as fundamental. For example, spiritual gifts are addressed by Paul in Romans 12: 4-8; 1 Corinthians 7:7, 12: 28, 29-30, 13:1-3, 8, 14:6, 26; Ephesians 4:11; and 1 Peter 4:10, all of which view the gifts of the Spirit as fundamental to all believers, and vital to the health and growth of the church.

Paul's teaching assists the position of this project. The biblical passage, 1 Corinthians 12:1-11, specifically verses 7-10, reinforces the thesis for the project. Spiritual gifts exist to edify the church and given Paul's body analogy explaining why gifts are vital to the church, just as the members of a person's body are vital to a person's existence, the idea of terminated gifts argues against Paul's intent to clarify the need for

gifts continued existence. The assumption taken by many is that the church no longer needs the spiritual edification provided when believers are using Spiritual gifts as the Spirit intends.

Erwin W. Lutzer from Dallas Theological Seminary comments that in 1 Corinthians 12:20-22, Paul refers to the occurrence in Acts 2 as he addresses the issue of speaking in tongues. He believes that the gift of speaking in tongues as it occurred in Acts 2, with the birth of the church, is no longer needed.[75] 1st Corinthians 13:10 says tongues are to continue until that which is perfect has come. Lutzer explains the gift of speaking in tongues using Paul's reference to Isaiah 28:11 in view of 1 Corinthians 14:20-22. The connection he draws is that speaking with an interpreter (a Jew using Gentile language) makes the use of speaking in tongues acceptable and advantageous to those speaking other languages. Taking this position highlights Paul's warning that speaking in tongues without an interpreter has no benefit to those hearing without understanding. Lutzer and others who share his view agree that in the operation of the gift of speaking in tongues, the Holy Spirit gives the "utterance" — meaning the sounds of speech and communication. This study agrees with Lutzer's conclusion that believers who exercised the gift (tongues), as it occurred in Acts 2 were in complete control of their mental faculties and knew what they were saying. They knew what they were saying regarding what they were speaking glorified God. Lutzer's conclusion is correct that the gift of tongues is not proof of salvation.

The initial step toward seeing the manifesting of spiritual gifts as the Holy Spirit intends was to assist participants in this study in understanding what Paul was saying in

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[75] Erwin W. Lutzer, "Speaking In Tongues," Moody Church Media, https://www.moodymedia.org/articles/speaking-tongues/.

our biblical passage, 1 Corinthians 12:1-11, and how to interpret what he meant about the manifestation of the gifts of the Spirit. In this way, believers can use their gifts to help grow the church.

However, Lutzer's conclusions about tongues and interpretation of tongues leaves questions about the worldwide supernatural manifestations of the Holy Spirit in similar fashion since Acts 2. How can these be understood? Church history alone has proven that the Holy Spirit continues to distribute the gifts of the Spirit as He wills. Alan Richardson, in his examination of the evidence of tongues in Acts, noted that speaking with tongues was a distinctive sign of the gift of the Spirit.[76]

The gifts are designed to bring unity among believers. By allowing them to be a source of division works contrary to the purpose for which they are given. The Holy Spirit has allotted different people with diversity of gifts for the common good of the entire community. As the Holy Spirit distributes the gifts, some will receive those that are more visible than others. Not all gifts are the same. Nevertheless, God honors the whole church when all gifts are received for the common good.

The Holy Spirit allots the gifts of the Spirit for the common good. The same God is at work in each of them. To each member there is a manifestation of the Spirit to be used in ministering to the church. Whether one's gift is a message of wisdom, a message of knowledge, faith, gifts of healing, miraculous powers, prophecy, distinguishing of spirits, speaking in different kinds of tongues, or interpretation of tongues, all these are the work of the Holy Spirit who distributes the gifts as He determines.

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[76] Alan Richardson, *An Introduction to the Theology of the New Testament* (United Kingdom: SCM Publishers 1959), 119.

The spiritual gifts that are enumerated by Paul in 1st Corinthians 12:7-10 are a message of wisdom, a message of knowledge, faith, gifts of healings, miraculous powers, prophecy, distinguishing between spirits, speaking in different tongues, and interpretation of tongues. These gifts are given for the edification of the church. These gifts are actual diverse manifestations of the same Holy Spirit operating uniquely from each other. Each gift is separately defined but is an operation of the same Spirit.

F. J. Dake's *Annotated Reference Bible*[77] provides classifications and definitions of the gifts in three natural categories. The first category is the "Gifts of Revelation" (or mind gifts). They are "the word of wisdom," "the word of knowledge," and "the discerning of spirits." The word of wisdom is defined by Dake as supernatural revelation, or insight into the will of God and his purpose. In Scripture, this gift is manifested in the Old Testament book of I Kings 3:16. New Testament illustrations of this gift are recorded in Matthew 2:20, Acts 26:16, and 1 Corinthians 5. The word of knowledge is a supernatural revelation of divine knowledge. It is like the word of wisdom in that it gives insight into the mind, the will, the plan of God, and also the plan of others that would not otherwise be known. Scriptures show how this gift functions in Genesis 2:25, 2 Kings 6:3-12, Acts 13:9, 16:16, and 1 Timothy 4:1-4. The third gift in the revelation category, discerning of spirits, is important for every believer to exercise. Again, this gift is a supernatural revelation or insight into the Spirit to detect their plans and know the intentions and motives of people. In Scripture, this gift is manifested in Acts 13:9-10, Acts 16:16, and 1 Timothy 4:1-4.

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[77] F. J. Dake, *The Dake Annotated Reference Bible* (Lawrenceville, GA: Dake Publishing, 1996), np.

The second category is “gifts of inspiration” (or vocal gifts) which are prophecy, Divers kinds of tongues, and Interpretation of tongues. Divers prophecy, as Dake defines it, is a supernatural utterance in the native tongue. It is a miracle of divine utterance, not conceived by human thought or reasoning. This gift is referred to by Paul in 1 Corinthians 14:3. Luke sees this gift in operation in Acts 3:21, 11:28, 21:11. This gift includes speaking to people for edification, exhortation, and comfort. Divers tongues is a supernatural utterance in other languages which are not known to the speaker. This gift is in operation on the Day of Pentecost in Acts 2:4 as well as Acts 10:44-48 and 19:1-7. Paul refers to this gift in 1 Corinthians 12:10, 28-31, and 14:2. The interpretation of tongues gift is similar to divers tongues; however, as Dake’s defines this gift, it is basically the supernatural ability interpret in the native tongue what is uttered in other languages not known by the one who interprets by the Spirit (1 Cor 12:10, 14:5, and 13-15).

The third category is “Gifts of Power” (or working gifts.) The sequence Paul uses begins with faith. As with all the gifts, faith is a supernatural ability to believe God without human doubt, unbelief, and reasoning. Paul refers to this gift in Romans 4:17. James mentions this gift in James 1:5-8. Jesus speaks about this gift in Mark 9:23, 11:22-24, and the writer of Hebrews in 11:6; 12:1-3. The gifts of healing, according to Dake, is the supernatural power to heal all manner of sickness without human aid or medicine. Mark 16:18, John 14:12, and 1 Corinthians 12:9 all reference this gift of the working of miracles. This gift is seen in operation in both Testaments (Ex 7:10-14 and Acts 5:19-20). Dake defines it like all spiritual gifts as a supernatural power to intervene in the ordinary course of nature and to counteract natural laws if necessary. These Scripture references

reveal that God works in a diversity of manifestations through the power of His supernatural gifts. It can also be concluded that the Holy Spirit gives a variety of gifts to insure the wellbeing of the members of the church.

This DMin project exposed participants to a workshop that equipped them to manifest gifts of the Spirit as the Holy Spirit wills. It is necessary for all believers to be informed about their gifts of the Spirit. However, it is crucial for all believers to seize the opportunity to put their gifts into practice and build up the church as the Holy Spirit intends. The gifts are given to individuals, but there is a corporate responsibility to give to everyone to serve with those gifts according to the needs within the church. God wants the gifts to manifest for the edification of the church. Paul reminds believers that in the exercising of their spiritual gifts that everything must be done for edification (1 Cor 14:26).

Thomas Constable, former professor Dallas Theological Seminary, writes in his notes on 1 Corinthians that Paul was most concerned about how the church understood what it meant to be spiritual and how the Spirit operates in the church. He quotes theologian Gordon Fee:

> More than any other issue, the Corinthians and Paul are at odds over the role of the Spirit. For them 'Spirit' has been their entrée to life in the realm of s*ophia* (wisdom) and *gnosis* (knowledge), with their consequent rejection of the material order, both now (7:1-7) and for the future (15:12), as well as their rejection of the Christian life as modeled by Paul's imitation of Christ (4:15-21).[78]

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[78] Thomas L. Constable, "Dr. Constable's Notes on 1 Corinthians*,"* https://planobiblechapel.org/tcon/notes/pdf/1corinthians.pdf, in Gordon D. Fee, *The First Epistle to the Corinthians: Toward a Theology of 1 Corinthians,* New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1987), 45.

The point that he makes is that the church in Corinth has overemphasized one gift over all the others. Specifically, the gift of tongues was abused by some members of the church which prompted Paul writing 1 Corinthians 12-24. [79] The use of this gift had become overly spiritualized. This is clear by the range of instructions that were given by Paul concerning the use of tongues in the meeting place.

What happened in the church at Corinth can happen in any congregation that misapplies the intended purpose of spiritual gift. True, for the Corinthians, the abused gift was tongues, but any gift that is not properly used can suffer abuse. For this reason, Paul's opening words in 1 Corinthians chapter 12, "Now concerning spiritual gifts," must continuously inform all believers of the need to closely follow his exhortation to not be uninformed.

Application to Project

The DMin program at United Theological Seminary presented an opportunity for exploring the idea of engaging in a study of the ministry of the Holy Spirit. Specifically, the idea of studying the gifts of the Holy Spirit was encouraging because, within the context there exists a major need for learning about the Holy Spirit's spiritual gifts and the intended purpose for their use by all members in the church. The existence of spiritual gifts and interdependency between the members of the body of Christ cannot be overlooked. Spiritual gifts are an integral part of growth and development in the church.

Paul's exhortation is for believers to be informed about matters related to spiritual gifts. To that point, he stresses that spiritual gifts originate from the same God, through

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[79] Robert G. Gromacki, *The Holy Spirit* (Nashville, TN: Thomas Nelson, 1999), 227-235.

the Son, and by the administration of the Holy Spirit for the advantage of all members. In comparison with the diversity of gifts that are distributed among the members of the body of Christ, Paul points to the human body with its many members and different functions. Each member serves a unique purpose which is vital for the welfare of the entire body. Paul further points to the relationship between the members of the Godhead to demonstrate the highest example of diversity with unity of purpose.

For the integrity of this DMin project, a high level of regard is placed upon the foundation of Scripture. For instance, Jesus illustrated the necessity of building upon the foundation of God's word. "Therefore, everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock" (Mt 7:24). Paul said, "Together we are his house, built upon the foundation of the apostles and the prophets" (Eph 2:20, NLT). The church at Corinth was reminded that "No one can lay another foundation other than the one already built" (1 Cor 3:11). The final authority concerning gifts is the Word of God. For this reason, the scope of the research for this project is intended to inform the hypothesis. This ultimately relies upon the validity of the Scripture. This is not to say that an examination of other reliable resources will not assist in informing the hypothesis of this project. However, sources used in this process are those that reasonably align with Scripture and directly support the project thesis and hypothesis.

This project will not attempt to find any new revelation or interpretation of Scripture. Nonetheless, it is understood that among the many scholars and others who have written about spiritual gifts, there are varying positions to be noted. Some believe the gifts are no longer viable spiritual graces for implementation in the church today.

Others insist that spiritual gifts are necessary today as they were in the early days of the church.

This project is not a debate on cessation or continuance of the gifts of the Spirit. Nevertheless, the premise of this project precludes the idea that gifts were a temporary phenomenon. Though the subject of cessation and continuance remains debatable from varying scriptural views, it is impossible to soundly reject the crucial need for spiritual gifts in this post-modern era of the church. More so, the apparent similarities between conditions that existed in the church at Corinth and that of today make it reasonably logical to accept that spiritual gifts are as much needed now as they were in the early era of the church. One must conclude that the wisdom of God is higher than the wisdom of humanity. And because of its source, it would be unwise to make ministry through the means of spiritual gifts obsolete. Rather, believers should follow Paul's exhortation to be informed concerning spiritual gifts. At the same time, it must be acknowledged that spiritual gifts are not the only way in which God has chosen to confound the wise. The foolishness of God surpasses all other kinds of wisdom.

Nonetheless, the hypothesis for this project infers a conclusion supporting the continuance of spiritual gifts for two reasons. For one, despite all attempts to find such evidence of cessation, there is none in the Scripture that makes it possible to definitively conclude that the Holy Spirit is no longer actively involved in edifying the church through the gifts of the Spirit. A successionist would not argue against the Holy Sprit's involvement in the life of the church. Instead, successionist would define and describe the manifestation of spiritual gifts differently. As well, New Testament Christian ministry necessitates the involvement of all members of the Triune Godhead (1 Cor 12:4-6).

Secondly, the disengagement of the Holy Spirit would further imply the inactivity of the other members of the Godhead, which if this were possible would mean that unity within the Godhead does not exist.

On the issue of the unity and activity of the Triune Godhead, Floyd H. Barackman writes,

> The Holy Spirit is the Dynamic Cause in the distribution and exercise of spiritual gifts, the Lord Jesus is the Instrumental Cause in carrying out the various operations through His people by the Holy Spirit, and the Father is the Originating Cause in initiating and bringing about the divine purpose for these operations.[80]

All three persons of the Trinity are active and all are necessary.

The project is best informed by 1 Corinthians 12:1-11. These verses focus on the diversity of spiritual gifts that are given to members of the body of Christ. However, the biblical foundation passage chosen for this project does not stand alone. There are other passages of Scripture that strengthen the context within which the presentation of the gifts is developed. Romans 12:6-8, 1 Corinthians 12:28, Ephesians 4:6-11, and 1 Peter 4:1-10 offer scriptural support to further inform the hypothesis of the project.

Noted theologian and scholar August Hermann Cremer wrote regarding spiritual gifts that the number listed in 1 Corinthians 12, Ephesians 4, Romans 12, and 1 Peter 4 cannot be considered as the total sum of all gifts.[81] This is a common view that is also shared among many other scholars. As such, the project does not assume that the nine gifts listed in 1 Corinthian 12 represent all available spiritual gifts.

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[80] Floyd H. Barackman, *Practical Christian Theology: Examining the Great Doctrines of the Faith* (Grand Rapids, MI: Kregel Publications), 213.

[81] August Hermann Cremer, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids, MI; Baker Book House, 1949-1950), III, 11, quoted in Guy P. Duffield and N. M. Van Cleave*, Foundations of Pentecostal Theology* (Los Angeles, CA: L.I.F.E. Bible College, 1983), 331.

In the end, Paul's exhortation to be informed about matters concerning spiritual gifts assures its original readers that the same God, by the Son and through the Holy Spirit, has gifted members of the church with a diversity of spiritual gifts for the common good.

> There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good (1st Corinthians 12:4-7).

The subject of spiritual gifts is appropriate for the context and proposed DMin Project. Christians belonging to the twenty-first century have the same assurance as the original readers. When identifying with the work of the Holy Spirit, today's believers can engage in ministry by exercising spiritual gifts while serving other members in the body of Christ for the common good. For this reason, 1 Corinthians 12:1-11 is a virtual roadmap for the church to follow as it learns about spiritual gifts.

Conclusion

Summation

Proper understanding of spiritual gifts is underlined by Paul. The need for the church to have a proper understanding for the use of spiritual gifts is as essential today as it was in Paul's day. The Holy Spirit is responsible for giving a variety of gifts to believers as he wills. Christians are responsible for being informed concerning those gifts in order to put them into proper use. Although Paul mentions love in 1 Corinthians 13:13 as the greatest gift, there is no hierarchical arrangement of the remaining gifts. Spiritual

gifts are not hierarchical in that all gifts are of equal value. As such, the ranking of the gifts would diminish their importance and in essence this was a misconception held by some in the church at Corinth. Love encompasses all the attributes of the Spirit's demonstration of His nature through each gift. Gifts are services or ministries aimed at reflecting the ongoing ministry of Christ. The gifts are activated by the same Holy Spirit to accomplish various needs within the church. The common good of the gifts must be the motivation for which each member operates by the Spirit. All gifts result from the Lordship of Christ and are to function under his authority.

After examining 1 Corinthians 12, the misuse of diverse spiritual gifts among believers caused division rather than unity. In Paul's view, the division resulted from a lack of proper knowledge concerning the use of spiritual gifts. Hence in 12:1, he warns the church against being uninformed about spiritual gifts: "Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed." Paul's response to the spiritual gifts problem in the church at Corinth was to enlighten and educate the members so that they could properly align their understanding of spiritual gifts along with their behavior. There is an apparent danger that is associated with having a lack of knowledge and being ill-informed concerning God's word.

Accordingly, the danger of God's people not being rightfully educated is also stressed in the Old Testament. One example is God's message to the prophet Hosea: "My people are destroyed from lack of knowledge. 'Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children'" (Hos 4:6). Elsewhere, believers are urged to study in order to make good use of all that God has placed at their disposal (2 Tm 2:15). Also, "For this

very reason, make every effort to supplement your faith with virtue, and virtue with knowledge" (2 Pt 1:5). Clearly, the Scripture recommends education as an appropriate means for equipping God's people with the knowledge needed for using spiritual gifts. The application of this truth was necessary for the practical use of spiritual gifts in early church life, and it remains a viable means for informing and equipping the present church context.

Application

The subject of being informed concerning the manifestation of spiritual gifts applies to my context because the proposed project involves not only equipping participants with knowledge concerning spiritual gifts but manifestation. In the same way in which Paul addressed the problem that existed in the church at Corinth, the proposed project will follow a similar plan to inform the context.

The plan of action for the proposed project was to first change the way the context currently understands spiritual gifts; second, it was to activate the participants in using their spiritual gifts. The methodological process was aimed at influencing the proposed project participants in a "cognitive" manner. The word "cognitive" is defined by *Webster's Dictionary* as "relating to, being, or involving conscious intellectual activity such as thinking, reasoning or remembering."[82] Cognitive knowledge involves the ability to acquire information. In essence, it is the kind of knowledge that can be easily tested, which is to say, cognition should be distinguished from social, emotional, and creative development, and ability.

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[82] *Webster's Dictionary*, s.v. "cognitive," https://www.merriam-webster.com/dictionary/cognitive.

The use of the word cognitive in this study does not imply that the project will engage in cognitive behavior therapy (CBT). Nonetheless, all believers have the indwelling of the Holy Spirit and are presently being transformed through the renewing of their minds with the Word of God. “Be ye transformed by the renewing of your minds” (Rom 12:2, KJV). The evidence of the believer’s transformation is affirmed by changes in their thinking, behavior, and conversation. In the same sense, it is believed that those participating in this project will experience a renewing of their minds concerning spiritual gifts and the manifestation of the gifts so it is not only cognitive transformation when the evidence is affirmed by gifts operating in their lives.

Believers are to have the mind of Christ (“But we have the mind of Christ,” 1 Cor 2 :16). This is a true statement whether or not believers are actively living in correspondence with this reality. Because of the Holy Spirit, believers are renewed in the knowledge of Christ. Having the mind of Christ as Paul encourages all believers to do (1 Corinthians 2:16 is not purely a cognitive condition that is non transformative. By continuing in Christ’s words believers become his disciples. And living in this manner brings about the manifestation of spiritual gifts. And yet, even though spiritual gifts are given freely to each believer, they must be developed in order to be of full benefit and service within the church.

Although the focus of the project was cognitive, there may be other probable consequences of this proposed project which may result in experiences that may have affective and conative outcomes. In the usual sense of the word “affective,” as it is related to the manifestation of spiritual gifts, the reaction can be physical and emotional. In other words, the reaction to the manifestation of the spiritual gifts by the individual

ministering and the person receiving may be physical and emotional. Additionally, there may be a conative reaction or response to the manifestation of any spiritual gift. In this case, it is most likely that the person receiving the ministry of the gift may, in addition to experiencing physical and emotional reactions, have a change in their behavior. An excellent example of this is what occurred to the multitude gathered on the day of Pentecost and other events recorded in the book of Acts.

The participants' cognitive learning experiences formed a basis for increased awareness about implementing spiritual gifts and prompted a transformative response toward manifesting their gifts to build the church. With the Biblical Foundations now in place, the discussion advances to a historical examination. In the next chapter George Fox, founder of the Quaker movement, will be examined as a historical model. Fox and the Quakers will underscore the necessity for spiritual gifts operating in the life of the church.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The issue that the congregation of Spirit and Word Christian Church is concerned about is spiritual gifts. Interestingly, the problem that confronts Spirit and Word Church is linked to their lack of knowledge concerning the manifestation of spiritual gifts spoken about by Paul the apostle in 1 Corinthians 12. An analysis of the membership points out that most are unknowledgeable of their spiritual gifts. Not having scriptural knowledge and understanding of spiritual gifts and how they are to be operating in the lives of believers reveals why the church is not experiencing the kind of edification that accompanies the manifestation of spiritual gifts. In addition, this lack of knowledge has not only excluded involvement in the exercise of spiritual gifts, but it has resulted in the church only partially experiencing what could be a fuller manifestation of the Holy Spirit. The manifestation of the Holy Spirit's gifts could be experienced if each member were educated about the gifts and learned how to manifest them in building our church.

In the absence of the ministry of spiritual gifts, the members of SWCC have concentrated on engaging in traditional forms of ministry – providing ministry and receiving edification – where the members engage in corporate praise and worship, prayer, fellowship, and ministry of the Word. What this means is that a diverse demonstration of the Holy Spirit working through the gifts of the Spirit is being ignored.

However, with the manifestation of the gifts of the Spirit, there is the possibility for greater works of ministry within the church.

The potential for the members to grow in their respective spiritual gifts will depend on how each one becomes willing to make proper use of their gifts according to how the Holy Spirit wills. While it is true that the gifts are diverse, they are all the same Spirit, and they operate as He wills. Nonetheless, each member has a gift that must be utilized by them for the common good. It is important for everyone to understand the significance of being an interdependent member of the church body as it is this principle that describes how the plurality of the Holy Spirit's gifts manifest/operate in the church. Every demonstration of a spiritual gift expresses a manifestation of the Holy Spirit. Each member has equal value, and their gift contributes with equal value to the entire church, and God is glorified by the evidence of his work through the gifts.

SWCC has experienced the consequences and effects of carrying out ministry without its members operating in the gifts of the Holy Spirit. As such, the general impression of the church has been that it is limited in purpose and inadequate in addressing spiritual needs. Essentially, affecting change in the way the members think about using their spiritual gifts in ministry is of absolute necessity. The Holy Spirit wants to put each member in the church into service with their spiritual gift for the benefit of all. Therefore, there must be a modification of the members personal perceptions about spiritual gifts and some personal development toward consistent engaging in new forms of ministry. Such a revision would be a departure from the members past behavior. However, reforming their understanding of spiritual gifts so that it aligns with Scripture increases their potential for effectively participating in ministry. It gets rid of any notion

that members of the body do not have spiritual gifts that can adequately address spiritual needs within the church.

The Holy Spirit is always dynamic in bringing about renewal in the ways in which believers have previously understood his work. The goal of the project is to inform the members of SWCC of the spiritual gifts that have been distributed to all members by the Holy Spirit according to his will. It aspires to enlighten participants in the project of the purpose of spiritual gifts for accomplishing greater works in the lives of each member of the church. Although SWCC is not a finished model of the church that fully exemplifies the full character of Christ, it is nonetheless one that is continually being molded by the indwelling presence of the Holy Spirit. Therefore, the believers in this congregation qualify as members of Christ's body to be entrusted with the responsibility of engaging in building up one another through operating in the gifts of the Holy Spirit.

The content of this chapter examines the life of an historical figure, George Fox, who possessed gifts from the Holy Spirit. It will be noted that Fox, by his own admission, was used by the Holy Spirit in manifesting God's power to help in edifying and building up members of the church.

> When the Lord first sent me forth in the year 1643, I was sent as an innocent lamb (and young in years) amongst (men in the nature of) wolves [Lk 10:3], dogs, bears, lions, and tigers into the world, which the devil had made like a wilderness [Isa 14:16f], no right way then found out of it. And I was sent 'To turn people from darkness to the light,' [Acts 26:18] which Christ, the second Adam [1 Cor 15:45], did *enlighten them withal* [John 1:9]; that so they might see Christ, their way to God [John 14:6], with the [S]pirit of God, which he doth pour upon all flesh [Joel 2:28], that with it they might have an understanding to know the things of God [1 Cor 2:10f], and to know him, and his son Jesus Christ, which is eternal life [John 17:3]; and so might worship and serve the living God, their maker and creator, who takes care for all, who is Lord of all; and with the light and [S]pirit

> of God they might know the scriptures, which were given forth from the [S]pirit of God in the saints, and holy men and women of God [2 Pet 1:21].[1]

It will also be observed that the exact conditions which caused Fox to embrace a deeper understanding of the gifts of the Spirit are not pertinent to SWCC. However, it was the purpose and operation of those spiritual gifts for which he devoted himself that this paper gives account.

According to Geoffrey F. Nuttal, "Fox says himself that his purpose was to bring people off from all the world's religions, which are vain."[2] Fox's knowledge of the spiritual gifts and their manifestation were crucial aspects in his seeing God's power operating in the everyday life of believers. The work accomplished by Fox and his followers required more than human effort. Fox did not have the aid of written manuals to direct him or his followers as they engaged in supernatural ministry. But being "moved"[3] by the Spirit, as were the disciples that followed Jesus, Fox and members experienced the work of the Spirit through various manifestations. Roberts maintains that the people responded eagerly to Fox's proclamation of a "new Day of the Lord" in which the true church is being recovered and kingdom righteousness effected through Christ's presence and power. This "new Day of the Lord" was not restricted to clergy but available to everyone willing to be moved by the Spirit.[4]

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[1] Eugene E. Elser, "Charismatic Communication: A Critical Analysis of the Rhetorical Behaviors of George Fox, Founder of the Society of Friends," PhD Dissertation, The Ohio State 1972, 151-152.

[2] Geoffrey F. Nuttal, "Introduction: George Fox and His Journal," xxiv, in John L. Nickalls, ed., *The Journal of George Fox,* Revised Edition (Cambridge, UK: Cambridge University Press, 1952), https://archive.org/details/journalofgeorgef00foxg/page/n27/mode/2up.

[3] Paul Anderson, "Foreword in George Fox's 'Book of Miracles,'" Faculty Publications - College of Christian Studies, Paper 107, 2000, http://digitalcommons.georgefox.edu/ccs/107.

[4] Elser, "Charismatic Communication," 34.

Additionally, this chapter presents applicable insights into his life as a believer who was used in extraordinary ways by God. However, throughout his life, he insisted that every believer has the same ability to be used in extraordinary ways by God. His assertion was based upon scriptural foundation that each believer in Christ has the same access to the Holy Spirit as he did and is capable of manifesting their spiritual gifts. Fox's ministry was filled with the supernatural work of the Holy Spirit, yet he was also an advocate for shared ministry among believers. Members of SWCC are called to examine the ministry of George Fox as an example of how they should also live their lives under the guidance of the Holy Spirit.

The model observed by Fox during his ministry was Christ the living Word. For him there was no alternate example to emulate. Anderson contends, "The miracles of George Fox must be considered as central aspects of his understanding regarding what the Power and Presence of God were doing in the world. Most of these are obviously references to cures and healings, but the larger category is one of general adversity (including life's hardships, sorrows, and persecutions) which is either overcome or endured with divine empowerment."[5]

Believers today must draw the same conclusion. During Fox's ministry he frequently echoed the words of Paul the apostle who called upon believers to follow him as he followed Christ and charged them as children of God to be imitators of Christ (Eph 5:1-2). For this reason, the historical analysis of Fox's life is relevant to exploring the effects of spiritual gifts and learning how to manifest them to build SWCC.

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[5] Anderson, "Foreword in George Fox's 'Book of Miracles.'"

Understandably, reading about the magnificent ways in which Fox was used by God causes great enthusiasm just as it does when envisioning the miraculous scriptural accounts of Christ and his disciples doing the works of God. Nevertheless, people have the tendency to persuade themselves that living vicariously by the testimony of others is the same as having their same experience. It is like virtual reality in that while observing an action is stimulating and offers enjoyment, after a while it can breed boredom because of familiarity. In other words, there is no substitute for authenticity no matter the level of stimulation. It is hoped that this project will elicit a meaningful response rather than only stimulate its participants. Again, a project of this nature will move those participating in learning about spiritual gifts to manifesting their gifts as the Holy Spirit intends.

George Fox and the Works of the Holy Spirit

Historical information concerning the life experiences of George Fox relevant to this DMin project is available from reliable sources in connection with The Religious Society of Friends, Quakerism, and the Quaker Movement. The late primitive Friends' historian, Edward Goerke, writes in his essay "Reference for The Gift of Healing in the Life of George Fox" that "One of the great figures of this period was George Fox (1624-1690). At the age of nineteen, he began his ministry and for nearly forty-five years his labors were in gathering people to Jesus Christ."[6] Goerke goes on to describe Fox's lifetime visits to Scotland, Ireland, Holland, Germany, the West Indies and some of the

[6] Edmund Goerke, "The Gift of Healing in the Life of George Fox," Quaker Life, October 22, 2005, http://www.quakerinfo.com/heal_ref.shtml#1. This 1964 essay is published here at the request of Derrick Faux, who published the essay as a booklet in 1972, and with the permission of the original publisher, the Full Gospel Businessmen's Fellowship International.

British Colonies in North America. Fox requested that after his death his works be published, including his *Journal*, the *Doctrinals*, the *Epistles,* and the *Book of Miracles*; however, the latter was not published, and except for a catalogue of the miracles, has never been found by modern scholars. Many of Fox's divine healings and revelations were reconstructed by members of the Friends.

> George Fox's Book of Miracles disappeared mysteriously during the early days of Quakerism, even though George Fox had left funds in his will for its publication. The manuscript of Fox's journal was also edited heavily, to eliminate passages the second-generation Friends found problematic. In face of growing opposition from the government and the public, and intensifying persecution, the leadership of the early Quaker movement sought to eliminate extremism and indecorous behavior in meetings and on the street. In so doing, they suppressed the charismatic character of original Quakerism.[7]

Around 170 of these were compiled by Henry J. Cadbury and published in 1948 as George Fox's *Book of Miracles*.[8]

At the time of George Fox during the age of Cromwell in England, a spiritual awakening began to take place in the Disciple Church among some of the members. Edward Burrough, one of the first that was gathered into the life of the prophets and apostles, wrote:

> Whilst waiting upon the Lord in silence, as we often did for many hours together, with our hearts toward Him, being stayed in the light of Christ from all fleshy motions and desires, we often received the pouring down of His Spirit upon us, and our hearts were made glad, and our tongues loosened, and our mouths opened, and we spake with new tongues, as the Lord gave us utterance, and His Spirit led us, which was poured upon sons and daughters. Thereby things unutterable were made manifest, and the glory of the Father was revealed. Then we began to sing praises to the Lord God Almighty, and to the Lamb, who had redeemed us to God, and brought us out of bondage of the world, and put an end to sin and death . . . and mighty and wonderful things hath the Lord wrought for

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[7] William F. Rushby, "George Fox's Book of Miracles and the Suppression of Early Quaker Enthusiasm," quakerquaker.org/forum/topics/gelorge-fox-s-book-of-miracles-and-the -suppression- of-early.

[8] George Fox, *George Fox's Book of Miracles*, ed. Henry J. Cadbury (Cambridge, MA: Cambridge Press, 1948), 65.

> us, and by us, by His own out-stretched arm. Being prepared for the Lord, and having received power from on high, we went forth as commanded by the Lord. We sounded the word of the Lord and did not spare; and caused the deaf to hear, the blind to see, and the heart that was hardened to be awakened; and the dread of the Lord went before us and behind us and took hold of our enemies.[9]

For those who followed the life of George Fox, it would be easy to conclude that he was directed by God. The work of the Holy Spirit was manifest in George Fox's ministry. There is no doubt that healings, prophecies, words of knowledge, words of wisdom and discerning of spirits among other manifestations of the Holy Spirit did occur. Clearly, the work of the Holy Spirit was shared by all members of their meetings. There can be no doubt that spiritual healings did manifest themselves in a remarkable way through George Fox and others in ways very similar to those found in the Acts. As Fox himself wrote about their gatherings, "Christ has come to teach His people Himself."[10] Their labor was not to form another sect or denomination but to call out and gather all to Him who baptizes with the Holy Ghost and fire and forms His own righteous community.[11]

However, by 1690, the Friends, or Quakers as they were sometimes called, were as large as the largest of all the non-conformist groups in Great Britain.[12] What this illustrates is that the manifestation of spiritual gifts was significantly important to the growth of Fox's ministry. The effects of the supernatural gifts of the Spirit were widespread, and their manifestations followed Fox and other believers. This information

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[9] Edward Burrough, "The Gifts of Healing in the Life of George Fox," in *Quaker Life*, October 22, 2005, http://www.quakerinfor.com/heal_ref.shtm1#1.

[10] George Fox, *The Journal of George Fox,* vol. 1 (Cambridge, MA: Cambridge University Press, 1911), np.

[11] John Stephenson Rowntree, *Quakerism, Past and Present* (Philadelphia, PA: Henry Longstreth, 1860), 75.

[12] Friends Library, *Life of William Dewsbury*, vol. 2 (Philadelphia, PA: Friends Library, 1838), 253-254.

is important because it affirms what the Scripture states. Where the Holy Spirit is received in fullness, there will be manifestations of his gifts and this occurrence may differ from tradition. An example of this is seen in the way the church operated in the book of Acts. Jews and Gentiles were filled with the Spirit and became part of the Church (Acts 10: 27-29, 11:18-19, and 12:25). To a certain degree it was Fox's teaching and preaching that changed the dim atmosphere that was engulfing the church in his day. Fox was accompanied by an atmosphere of healing. Through prayer and the laying of hands, many sick were often healed by George Fox. John Banks wrote in his Journal about his experience of being healed by Fox through the ministry of laying on of hands.[13] The gift of healing restored his injured shoulder that the physicians were unable to cure. However, to an even greater degree, it was the actual demonstration of God's power with supernatural manifestations of the Spirit that were most effective in transforming lives physically and spiritually. Even so, Fox did not direct attention to the manifestation of the spiritual gifts although they were used in changing lives. Gifts function like spiritual tools helping those who are in need of God's light. In essence, the gifts were channels for reflecting and transmitting the radiating light that brought glory to God. The gifts were daily accommodations that were made available to every believer to assist them in answering the needs of others.

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[13] John Banks, *Journal of John Banks,* vol. 2 (Philadelphia, PA*,* Friends Library, 1838), 24; in Edmund Goerke, "The Gift of Healing in the Life of George Fox," Part 1 of 3, QuakerInfo.com, www.quakerinfo.com; www.quakerinfo.com/healing1.shtml.

God's Gifts Are Unchanged

In Fox's ministry, a diversity of spiritual gifts was seen manifesting on a variety of occasions in different locations. The Quakers, as they were sometimes called, were a large group spreading from England into the British Colonies in North America and from North Carolina to New England. God's gifts and power remained unchanged throughout Fox's ministry. The only thing Fox and his followers had to do is trust in God's power.[14] His response to this phenomenon was only to acknowledge the fact that God's power and his gifts are unchanged.

> Another remarkable event occurred in 1672 while George Fox was in America visiting Friends in New Jersey: And so, we came to Shrewsbury . . . and we had men's and women's meeting . . . which will be of great service in keeping the Gospel Order and Government of Christ Jesus, the increase of which has no end . . . and there a friend (John Jay) that was with me went to try a horse and got on his back and the horse ran and cast him on his head and broke his neck as they call it, and the people took him up dead and carried him a good way and laid him on a tree, and I came to him and felt on him and saw that he was dead, and as I was pitying his family and him, for he was one that was to pass through the woods to Maryland that Land Journey; and I took him by the hair of the head, and his head turned like a cloth it was so loose, and I threw away my stick and gloves and took his head in both my hands, and set my knees against the tree; and raised his head and I did perceive it was not broken out that ways, and I put my hand under his chin, and behind his head, and raised his head 2 or 3 times with all my strength and brought it in, and I did perceive his neck began to be stiff, and then he began to rattle, and after to breathe, and the people were amazed, and I bid them have a good heart, and carry him into the house, and then they set him by the fire, and I bid them get him some warm thing and get him to bed; and after he had been in the house awhile he began to speak and did not know where he had been: and the next day we passed and he with us pretty well, about 16 miles to a meeting at Middletown.[15]

This is exactly what James tells us when he writes, "Every good and perfect gift is from above, coming down from the Father of lights, with whom there is no variations or

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[14] Rowntree, *Quakerism, Past and Present*, 75.

[15] Fox, *The Journal of George Fox*, vol. 2, 227.

shadow due to change" (James 1:17). God's gifts and callings are sure. They are irrevocable and can never be withdrawn. He never changes his mind about the gifts given to those he has called into service for the edification of others. Goerke writes in his essay, "The Gift of Healing in the Life of George Fox," regarding Fox and the Friends and the supernatural gifts of healings:

> It was never their belief that [f]aith in Christ always manifested itself with such supernatural cures. It has been stated that neither George Fox, his companions, nor his successors in such occurrences however true; and have ever laid great stress on such occurrences however true; and have avoided insisting upon them as proof of their ministry. And although Friends did acknowledge such instances of the marvelous extension of divine regard to be consistent with Scripture and sound reason, they concluded it to be proper in these latter ages of the church to receive them simply as collateral assurances, that the Lord's power is the same in one day as another, rather than the essential evidence or as requisite fruits of true faith.[16]

Healing by the Laying on of Hands

Reports of healings were a standard part of Fox's ministry and of those followers who gathered for worship ministry. This is reminiscent of the gatherings conducted in the early church where the operation of the gifts of the Spirit were commonplace. Believers shared in expressing the Holy Spirit's diverse gifts in order to serve the mutual needs of the body. No one person or gift was elevated above the other. In Acts, Luke reports that the Holy Spirit was actively involved in the lives of all believers and as such they had all things in common. "All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had" (Acts 4:32). It appears that in the church their commonality (unity) was inclusive of the gifts of the Spirit.

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[16] Goerke, "The Gift of Healing in the Life of George Fox," 227.

The gifts of the Spirit are not meant to be an end in themselves but are to point to the large work of God in the church. Goerke, in writing about Fox, puts it this way: "The true Church of Christ and those that are called into it, is a supernatural event, and its inner life is a mystery to the world."[17] However, there are manifestations of the Spirit that point to the church of Christ in remarkable ways. Goerke summarizes these manifestations regarding Fox and the Friends: "There are many references through this period of the blind receiving sight, the deaf hearing, the dumb speaking, the lame walking and the poor receiving the Gospel, as well as other acts of Divine Providence."[18]

There is a caution, however, in that supernatural manifestations can be counterfeited. In examining the early history of Friends, Goerke writes:

> There are some examples of those who professed to be led by the Spirit who were deluded and acting under another power, and those so-called healings were but counterfeit. Such acts caused difficulty in that those obviously deluded persons were held up by the adversaries of the Friends as fruits of their ministry. Strong action was usually taken in repudiating such pretentions.[19]

Thus, the manifestations of the gifts of the Spirit are meant to build up the church and the church is responsible for discerning counterfeits that are meant to disrupt the church. Note that "strong action was usually taken," meaning that the assaults on the church were not ignored.

One of the most explicit and detailed explanations of spiritual healing happened to John Banks (1638-1710), a follower of George Fox. Banks was one of the followers that suffered for his faith including spending many years in prison. He wrote in his journal:

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[17] Goerke, "The Gift of Healing in the Life of George Fox," 234.

[18] Goerke, "Gift," 229.

[19] Goerke, "Gift," 243.

> About this time [1677], a pain struck into my shoulder, which gradually fell down into my arm and hand, so that the use thereof I was wholly deprived of; and not only so, but the pain greatly increased both day and night and for three months I could neither put my clothes on or off myself, and my arm and hand began to wither, so that I did seek to some physicians for cure, but no cure could I get by any of them; until at last as I was asleep upon my bed in the night time, I saw in a vision I was with dear George Fox; and I thought I said unto him, 'George, my faith is such, that if thou seest it thy way to lay thy hand upon my shoulder, my arm and hand shall be whole throughout.' Which remained with me after I awaked, two days and nights (that the thing was a true vision) and that I must go to George Fox until at last through much exercise of mind, as a near and great trial of my faith, I was made willing to go to him; he being then at Swarthmore, in Lancashire, where there was a meeting of Friends, being on the first day of the week. And some time after the meeting, I called him aside into the hall, and gave him a relation of my concern as aforesaid, showing him my arm and my hand; and in a little time, we walked together silent, he turned about and looked upon me, lifting up his hand, and laid it upon my shoulder, and said, 'The Lord strengthen thee both within and without.' And so we parted, and I went to Thomas Lowers of Marsh Grange that night; and when I was sat down to supper in his house, immediately, before I was aware, my hand was lifted up to do its office, which it could not for so long as aforesaid; which struck me into great admiration, and my heart was broke into true tenderness before the Lord, and the next day I went home, with my hand and arm restored to former use and strength, without any pain. And the next time that George Fox and I met he readily said, 'John, thou mended, thou mended;' I answered, 'Yes, very well in a little time.' 'Well,' said he, 'give God the glory.'[20]

Fox did not seek to be the one person through which prayers and healings could occur. This particular example, which highlights Fox's emphasis on building up the people of the church, is from his journal of 1672 while he was visiting in the Carolinas:

> And many people of the world did receive us gladly and they came to us at one Nathaniel Batts, formerly governor of Roanoke, who goeth by the name of Captain Batts, who hath been a rude desperate man. He came to us and said that a captain told him that in Cumberland, George Fox bid one of his friends to go to a woman that had been sick a long time, and all the physicians had left her, and could not heal her. And George Fox bid his friend to lay his hands upon her and pray for her, and that George Fox's friend did go to the woman, and did as he bade him, and the woman was healed at that time. And thus, Captain Batts told

[20] The Friends of Jesus Christ, "The Labors, Travels, and Sufferings of That Faithful Minister of Jesus Christ: John Banks," (Farmington Falls, MI, 2002), www.calledtoholiness.com/quakers/lives/jbanks/.

> me, and spread it up and down the country among the people. And he asked of it, and I said many things had been done by the power of Christ.[21]

Remarkably, Fox did not go to the sick woman himself but instead "bid one of his friends to go." Fox did give instructions about laying on of hands to heal the sick.

While In Maryland the same year, he wrote:

> And on the 27th day we passed by water 20 miles to a meeting very large, some hundreds of the world and an establishing meeting it was. And after the meeting was done, one a judge's wife that side of the country, he is one of the assembly, she being at the meeting desired me to go down with her to her house, for her husband was sick and not like to live, and it was 3 miles. And it being after the meeting I was hot but got a horse and went with her. And he was finally raised up, and after we came to our meetings, and then I came 3 miles back to the house and the man was much refreshed when I left him.[22]

And again, In Maryland the following year, he wrote:

> And there was a woman at Enemessy which had been many years in trouble and would sometimes sit moping near two months together and hardly speaking nor mind anything. So, I was moved to go to her and tell her that salvation had come to her house and did speak other words to her and for her. And that hour she mended and passed up and down with us to meetings and is well, blessed be the Lord.[23]

The Power of the Lord

In 1649 a further incident occurred as following:

> At Twycross in Leicestershire (England), I [George Fox], was moved to go to see a great man that was sick, and after I had spoken to him in his bed, and the power of the Lord entered him, that he was loving and tender. And I left him and came down among the family in the house and spoke a few words to the people that they should fear the Lord and repent and prize their time and the like. And there came one of his servants with a naked sword and run at me ere I was aware of him and set it to my side, and there held it, and I looked up at him in his face and said

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[21] This citation is cited in the work of Goerke's *The Gift of Healing* and is taken from George Fox, *The Journal of George Fox*, vol. 2 (Cambridge, MA: Cambridge University Press, 1911), 229.

[22] This citation is cited in the work of Goerke's *The Gift of Healing* and is taken from George Fox, *The Journal of George Fox*, vol. 1 (Cambridge, MA: Cambridge University Press, 1911), 243.

[23] Fox, *Book of Miracles*, 118.

> to him, 'Alack for thee, it's no more to me than a straw,' and then he went away in a rage, with threatening words, and I passed away. And the power of the Lord came overall, and his master mended according to my belief that I had seen before, and he turned this man away that had run at me with the sword.[24]

A cure of a crooked, scabbed boy took place in 1653:

> As I came out of Cumberland one time, I came to Hawkshead and lighted at a Friend's house, and there was young Margaret Fell with me and William Caton. And it being a very cold season we lighted and the lass made us a fire, her master and dame being gone to the market. And there was a boy lying in the cradle which they rocked, about eleven years old, and he was grown almost doubled, and I cast my eye upon the boy, and seeing he was dirty I bid the lass wash his face and his hands and get him up and bring him unto me. So, she brought him to me, and I bid her take and wash him again for she had not washed him clean. Then I was moved of the Lord God to lay my hands upon him and speak to him, and so bid the lass take him again and put on his clothes and after we passed away. And sometime after I called the house, and I met his mother, but it did not light. 'O stay,' says she, 'and have a meeting at our house for all the country is convinced by the great miracle that was done by thee upon my son. For we had carried him to Wells and the Bath and all the doctors had given him over. For his grandfather and father feared he would have died, and their names have gone out, having but that son. But presently after you were gone,' says she, 'we came home and found our son playing in the streets.' Therefore, said she, all the country would come to hear if I would come back and have a meeting there. And this was about three years after that she told me, and he was grown to be a straight full youth then; and so, the Lord had the praise.[25]

A Widely Known Cure

One of the most widely known cures by George Fox was with a Baptist woman in 1655 who was dying:

> And we were at a place called Baldock and I said to them, 'Is there nothing in this town, no profession?' And they told me there were some Baptists and a Baptist woman. And John Rush went along with me to visit her and when we came there were many people in the house that were tender about her. And they told me she was not a woman for this world and if I had anything to comfort her concerning

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[24] Fox, *George Fox's Book of Miracles*, 118.

[25] Fox, *The Journal of George Fox,* 140.

> the world to come I might. So, I was moved by the Lord God to speak to her, and the Lord raised her up and she was well to the astonishment of the town and country.[26]

Another cure of George Fox is mentioned in the year l683:

> And on the 25th day of the 1st month, 1683, James Claypoole was mighty sick of the stone that he could neither live nor stand. He was in such extremity that he cried out like a woman in travail. And I went to him and spoke to him and was moved to lay my hand upon him and desired the Lord to rebuke his infirmity. And as I laid my hands upon him the Lord's power went through him. And his wife had faith and was sensible about the thing. And he presently went off asleep and presently after his stone came forth like dirt and so then he was pretty well. Formerly he used to lie a month or two weeks of the stone, as he said, but the Lord's power in his time soon gave him ease, so he came the next day 25 miles in a coach with me.[27]

There are many more examples of miraculous cures recorded in the writings of George Fox and others, and the following two are typical of the many ones we know of, the first taking place in l659 and the second in 1653:

> His mother had a dead palsy and had little use of one side, and she often did fall down and then could not help herself and had been so many years. And George Fox came to see her, and at night she fell down, and he was moved to take her by the hand, and it immediately left her, and she arose and could go about her business.[28]
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> And in the Bishopric whilst I was there, they brought a woman tied behind a man that could neither eat nor speak and had been so for a great while. And they brought her into the house to me at Anthony Pearson's. And I was moved by the Lord God to speak to her, that she ate and spoke and was well, and got up behind her husband without any help and went away well.[29]

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[26] Fox, *Book of Miracles*, 147.

[27] Fox*, Book of Miracles,* 108.

[28] Fox*, Book of Miracles,* 124.

[29] Fox*, Book of Miracles,* 107.

A Glorious Revelation (Word of Knowledge)

It was not uncommon for Friends to experience occasions when the Holy Spirit would give a word of knowledge that would bring comfort to someone in distress. Although cures were not always the result of a manifestation of the Spirit, a remarkable event took place in 1683:

> And on the second day of the night, [George Fox] hearing that Margaret Rouse's child was sick I went to see it and as I stood by it considering its condition, I felt the Lord's power to go through it, and the words was, 'The Lord's power was come to raise it up or fetch it away.' And so, I came away fresh in the Lord's power and was satisfied in myself. And the next day her mother came to the town and desired me to go and see it with her, and through her tenderness I went though I was satisfied with myself. And so, I saw the child was full of the power of the Lord and it rested upon it and rested in it. And at night it died. And after the spirit of the child appeared to me and there was a mighty substance of a glorious life in that child and I bid her mother be content, for it was well, and it was well that she had such an innocent offering for the Lord. And she was finally settled and contented through the will of the Lord.[30]

Could Not Heal

There probably were attempts in spiritual healing which did not have an immediate effect. One example which disturbed very much the persons involved, indicated that such results were unusual. What finally happened on the attempted cure is not known, but in a letter of Francis Howgill (1618-1669) to George Fox in 1654, the following information can be gleaned:

> Edward Burrough and I were moved to go to a Friend's house in the city who had received the Truth, and her daughter, and a little boy about fifteen years of age being lame of the leg. As I was sitting in the house, I looked upon him, and I was struck to the heart and Edward Burrough also not speaking to one another at all for about two hours but waited and our burden was grievous. And the power of the Lord came upon me at last, in great fear and trembling, yet I believed, and was

[30] Friends Historical Society, *Journal of the Friends Historical Society*, vol. xxxi (Philadelphia, PA: Herman Newman Publisher, 1834), 49.

> moved to arise up and take the boy by the hand and to say, 'In the name and power of God, that raised Jesus from the dead, rise, stand up and walk if thou believe thou art made whole.' The boy stood up, but as he should have gone, he failed and sat down again. And then Edward Burrough and I were troubled, and yet the Lord doth evidence to me still it was His Word. But because of the heathen I am pressed down.[31]

Jesus Christ Lifted Up

Supernatural manifestations of the Spirit have continued through the centuries wherever and whenever the Spirit of the Lord is received, and Jesus Christ is lifted up. In the Journal of Isaac Martin (1758-1828), a Quaker minister from Rahway, New Jersey, insight is provided into the characteristic casual approach Friends took in the case of non-cures and miracles. The manifestation of the Spirit was not a rare occurrence among Friends, those who were followers of George Fox. Martin speaks about how his spiritual gift of discernment was used to recover a Friend who was suffering from depression.

> From Horsham (in 1794) with my beloved Friend Johnathan Kirkbride, I went to a Richland monthly meeting; also visited a Friend who had been so affected in his mind as to decline conversation, for about four months. The Lord opened to me his state and condition and showed me that he was under a strong temptation and delusion, which I was able to clearly point out in him, in the authority of Truth, as we were collected with his family in the evening. After which I was constrained to kneel down and supplicate the Most High, as also to ascribe praises to His great and glorious name. The poor Friend was strengthened, and before bedtime entered into an innocent conversation with us. He also went with me, very acceptable, for about a week, and attended diverse meetings. After which we parted in near affection.[32]

Clearly George Fox was an extraordinary person whom God used in many ways that parallel the life of Christ and his apostles. The work of the Spirit was not exclusive to

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[31] The Friends of Jesus Christ, "The Labors, Travels, and Sufferings of That Faithful Minister of Jesus Christ: John Banks." 61.

[32] Isaac Martin, *The Journal of the Life, Travels, Labours, and Religious Exercises of Isaac Martin* (Philadelphia, PA: No publisher listed, 1834), 61.

Fox. As recorded by Martin in his journal, the supernatural gifts of the Spirit also enabled him to spiritually discern the condition of his friend and witness supernatural healing. For this reason, the journalistic history of George Fox has been presented. The information that has been provided about him as a Christian and the gifts that were manifested in his life best inform the hypothesis that was tested.[33]

Summary of Fox's View of Spiritual Gifts

Fox supported the apostle Paul's conviction that supernatural ministry is meant to be a shared experience among those participating in God's grace. All are being furnished by the Holy Spirit who makes provision through his gifts. This is true, whether one is receiving or contributing to the common good of others. Fox believed according to Scripture that all believers have an anointing and have been gifted by the Holy Spirit (1 John 2:20). He judged that the difference between himself and other believers was that after receiving knowledge he began using the gifts of the Spirit instead of remaining still. In essence, he affirmed that God had spoken, and that Jesus Christ is the same forever. The model observed by Fox during his ministry was Christ, the living Word. For Fox, there was no alternate example to emulate. Believers today must draw the same conclusion.

[33] Further examination of Fox's life can be found at http://www.hallworthington. For a brief excerpt covering more of his life, refer to: gfjournal1.html#commanc.

Conclusion

In conclusion, George Fox (September 1624 – January 1691) was the founder of the Religious Society of Friends, also known as the Quakers. As a young person he spent several years seeking God in near isolation. In his early life, he suffered persecution and imprisonment for his beliefs. But he never halted in his efforts to preach and live by his understanding of the gospel. George Fox began his ministry as a 17th century preacher in England during a time when the church was wandering in increasing darkness. He was a revivalist and prophet who exhibited supernatural gifts of the Holy Spirit. Fox's refusal to succumb to being ignorant concerning the Holy Spirit compelled him to gain a deep personal knowledge of God. The signs, wonders, and frequent manifestations of the gifts of the Spirit that followed his life brought needed edification and healing into the lives of countless believers.

The impact of Fox's devotion to God and ministry touched all parts of the world, and it continues to this day. In the society which he founded, there was no distinction of clergy and laity. He undertook the difficult task of organizing a Christian body in which the priesthood of believers should be a fact, and in which the ordinary religious exercises of the Church should be under the directing and controlling power of the Holy Spirit manifesting itself through the congregation.

The life of George Fox and his followers impacts the context by providing a vivid example of how the Holy Spirit intends for believers to manifest their spiritual gifts to build the church. Fox's ministry demonstrates that God is working through the gifts of the Spirit to elevate the lives of every believer. The supernatural manifestation of the gifts

of the Spirit offers the way in which all believers can best serve the purpose for which the Holy Spirit distributes them within the church.

This project uses George Fox as an example of a Christian who operated in the gifts of the Spirit for the benefit of others. Fox's value to this project is his persistent search for the deeper things of God, his message, and his constant availability to the Holy Spirit. Fox was always searching for ways to make himself and his gifts useful for God. Fox's focus was to know God intimately and, by doing so, exhibit God's character through his ministry as he manifested gifts of the Spirit. The significance of Fox's life experience with God and that of his followers demonstrates that the Holy Spirit's gifts are freely given to believers as the Spirit wills. If we avail ourselves as Fox did, for the benefit of others and God's glory, the Holy Spirit will manifest His gift in believers' lives. Before advancing to the theological examination, it is beneficial to take a moment to digest the remarkable ways that the Holy Spirit worked supernaturally in the lives of George Fox and the Quakers. And now with this Historical Foundations in place, the discussion turns to a theological examination. In this upcoming chapter, the gifts of the Spirit and other theological themes will be seen through the biblical lens of Scripture.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The primary theological theme that is related to this project is the gifts of the Holy Spirit. The Holy Spirit is the source of all spiritual gifts and distributes them all He wills to each member of the body of Christ. The purpose for these gifts is for edifying the body of Christ. Spiritual gifts make for the revealing of God's nature. They share the meaning of what God's grace looks like when they are used by believers for his glory and the common good.

The Apostle Paul instructs the church in his letter to the Corinthians on the nature of spiritual gifts. For Paul, it is critical for the church to learn the proper benefit of spiritual gifts and understand why it is important that they be used in serving the needs of the body of Christ. In the context of this project, the core of this issue is educating believers about spiritual gifts to strengthen their understanding about how to begin manifesting their spiritual gifts for serving the needs of the body of Christ and building the church. In connection with this project, there are sub themes that direct attention to diverse work of the God. Each gift and manifestation of those gifts are in themselves subthemes in this study. The Trinity, and in particularly, the Holy Spirit, are also appropriate subthemes in this discussion. The Holy Spirit is the primary agent from and through which all the gifts become effective. Whether it is gifts of knowledge, gifts of

speech, or gifts of power, they are all from the same Spirit. God's nature is expressed in the functionality of all spiritual gifts. Theologically, every gift displays a characteristic of God's divine nature.

Theological Roots of Spiritual Gifts

Olugbenga Olagunju states that Paul's intention for writing was principally to educate Corinthians to correct their understanding about spiritual gifts, without which they would not be able to fully benefit from them.[1] Again, at the center of this issue is educating believers about how to put their spiritual gifts into practice for serving the needs of the body of Christ and building our church.

Theologically, spiritual gifts are inclusive in all that God's grace makes available to those who are in Christ. Spiritual gifts are an integral part of all spiritual blessings belonging to those in Christ. In the words of the apostle James, every good and perfect gift comes from God, who does not change (James 1:17). And likewise, Paul reminds believers that they have received every spiritual blessing and they are seated together with Christ. It is upon Christ's ascension that he led captivity captive and gave "gifts" to men (Eph 4: 8). Gifts are vital in that God is working supernaturally through his new creations affirming the Lordship of Christ.

This project considers the gifts of the Spirit listed by Paul to be a model for the present-day church. Each gift describes a unique ministry that demonstrates the reason for which it exists and what it accomplishes when used according to its purpose. This chapter will examine the theology of these gifts.

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[1] Olugbenga Olagunju, "Exegesis of 1 Corinthians 12:1-11," *American Journal of Biblical Theology* 12, no. 43 (2011): 6.

The content of Paul's letter in 1 Corinthians 12:1-11 encourages the continued practice of spiritual gifts in the church. Notwithstanding, the problem in the church at Corinth was not that believers had ceased using spiritual gifts. But some Corinthian believers were using spiritual gifts to demonstrate a supposed superior level of spirituality. Others operating under this misconception about gifts believed that certain spiritual gifts accounted for a type of spiritual ranking in the church. This misconception led to a misapplication of some gifts. But Paul's solution to the problem did not require there to be a cessation of ministry with spiritual gifts.

Barting writes that, "For Paul the congregation lives and moves entirely in and of the Spirit, that who calls every member to service and endows them with unique gifts for service to that body."[2] Conduction a DMin project of this type educated the context on the benefits of spiritual gifts and why learning about them served the best interest of all members in the church. It raised the level of expectation concerning spiritual gifts to one of enthusiasm and passion for sharing in the ministry of the Holy Spirit. To be sure, the exercising of spiritual gifts is relevant because they are needed for the holistic functioning of the church. Spiritual gifts bring the whole body together in community and fellowship under the Lordship of Christ. They are key in providing care for the welfare of each member in the body. Gifts are specifically for the whole church congregation.[3] The quenching of any of the spiritual gifts suppresses the vitality of the church to continue Christ's ministry.

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[2] Walter J. Bartling, "The Congregation of Christ-A-Charismatic Body," *Concordia Theological Monthly* 140, Article 7 (1969): 71, https://scholar.csl.edu/ctm/vol40/iss1/7.

[3] "The Congregation of Christ-A-Charismatic Body," 71.

Customary Use of Spiritual Gifts

Throughout the church age spiritual gifts served as a means for demonstrating the supernatural power of God. In the early years of the church, spiritual gifts were vigorously functioning in the church. In fact, for some time after the outpouring of the Holy Spirit, frequent manifestations of spiritual gifts among believers suggests this was established in the church. Believers were familiar with a diversity of spiritual gifts. This is seen in Acts 21:8-11. In this passage, Philip's four daughters and Agabus exercised the gift of prophecy. Believers valued the significant contributions that spiritual gifts made to the welfare of the church. However, in time, the misuse of spiritual gifts gave room to division among believers in the church. Paul addresses this schism over the manifestation of gifts in his letter to the Corinthians. The problem was that spiritual gifts of more notoriety, such as miracles, healings, prophecy, and tongues, were highly regarded. There were cases where certain gifts were elevated to levels of adulation by some Corinthians. Gifts that were less admired received comparatively little acknowledgement.

This issue is stated and supported by William MacDonald. He writes that "instead of using gifts to magnify God and edify other believers, some Corinthian believers were using them to show off. They exalted the sign gifts above the others, and attributed superiority to those who spoke in tongues."[4] Wilbur E. Nelson's comments concerning the Corinthian church were that "the Corinthian church was most certainly in need of guidance."[5] Another problem caused by elevating one gift over another is it dismisses the

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[4] William MacDonald, *Believers Bible Commentary* (Nashville, TN: Thomas Nelson Publishing, 1995), 1790.

[5] Wilbur E. Nelson, *Believe and Behave* (Nashville, TN: A Division of Royal Publishers, 1979), 125.

fact that all gifts are useful and must be valued with respect to the source from which they originated, the Holy Spirit. Otherwise, there is the risk of making it seem as though some gifts are not needed. The Holy Spirit has use for all the gifts of the Spirit and he intends that they manifest themselves for the common good of the whole church. For the benefit of the context, learning about how to manifest all gifts of the Spirit affirmed that all are essential to the building of church.

Discerning how the Holy Spirit desires spiritual gifts to be used is essential to avoid grieving the Spirit. Paul's admonition to Timothy in 2 Timothy 1:6-7 encourages all believer to use their gifts. Paul emphasizes that within the church there is always the need for the continued operation of spiritual gifts. There is always the need for the continued operation to serve the church beyond the scope of natural abilities. The effectiveness of having sound theological roots as a foundation clarified the project's methodology that was anchored in biblical teaching, gifts assessments, questionnaires, focused journaling, discussions, and interviews. These strategies strengthened the project's core goals of engaging the context in utilizing their gifts for the betterment in the building of the church. Rather than permitting gifts to remain dormant, believers should make every effort to stir up their gifts.

Johnathan K. Adjaottor states, "For Paul to devote three whole chapters to address the question of the gifts of the Spirit gives credence to how essential it was."[6] Certainly, the gifts of the Spirit are part of Paul's theology concerning the Holy Spirit and his work in the lives of individual Christians and the corporate church community. With regards to

[6] Johnathan E. Tetteh Kuwormu-Adjaottor, "A Study of Charismata Hamatoon: Gifts of Healing," in "1 Corinthians 12:9, Implications for Present Day Christian Ministry," *The American Journal of Biblical Theology* 29, no. 9 (March 3, 2019): 1-4.

the text, Johnathan K. Adjaottor agrees that Paul's discourse in 1 Corinthians 12:1-11 is principally to educate the Corinthians on the importance of the manifestation of spiritual gifts among the members of the church.[7]

The Holy Spirit the Common Denominator

The Holy Spirit is the common denominator that brings together different gifts with their roles to serve the common good of the church. The Holy Spirit is the source for all diverse kinds of gifts, different kinds of service, and different works of God. If Christians anticipate serving the needs of the body of Christ by supernatural means, they must use their spiritual gifts in the way the Holy Spirit intends for them to be used. The Holy Spirit is the source — the unifier of the gifts. The gifts of the Spirit manifest through Him and under His guidance can be properly used for edifying the body of Christ. The Holy Spirit is the common denominator for whatever demonstration or manifestation of the gifts is operating.

In 2 Timothy 2:15, Christians are encouraged to study to show themselves approved and be able to correctly handle God's word. In Acts 17, the Bereans were noted for their diligence in searching the Scripture to validate the teachings of Paul and Silas. The assumption is that the context believes in the integrity of the Scriptures and accepts the integrity of the words of its author. The Holy Spirit is the author of all Scripture and spiritual gifts. "All scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the servant of God may be thoroughly equipped for every good work" (2 Tm 3:16-17). The Scriptures form a theological and

[7] Kuwormu-Adjaottor, "A Study of Charismata Hamatoon: 'Gifts of Healing,'" 5.

factual foundation for actualizing the spiritual gifts. And Scriptures about spiritual gifts must be taught so they can be heard. “So, then faith comes through hearing, and hearing through the word of God” (Rm 10:17).

In fact, the disciples first learned about the practical application of spiritual gifts from hearing Jesus’ teachings and observing his ministry. The disciples received Jesus’ direct teachings about gifts. Mark 16:17-18 is just one example. It is reasonable to believe that they were aware of the prophetic words of Isaiah 28:11-12, 61:1-2, and Joel 2:28:32 concerning spiritual gifts. Afterwards, their personal experiences provided experiential evidence for what they believed and practiced. In the same way, the Holy Spirit, in his role as the Teacher, teaches and gives understanding about spiritual gifts. Nehemiah 9:20 says that the Holy Spirit is God’s good Spirit and instructs the believer. Believers have an inward witness and teacher, but experiential evidence provides tangible proof that God is working in each one through spiritual gifts that he gives for serving the common good of Christ’s body.

Spiritual Gifts Are Instruments for Serving

Serving for the Common Good

The idea of serving may not have been in the minds of the disciples, but it was for Jesus. Jesus’ teaching was not merely for the sake of informing the disciples of the importance of serving. But even more important, Jesus was equipping and motivating his disciples for servanthood ministry with their spiritual gifts. In the words of Matthew 10:7-8, Jesus sent his to disciples to heal the sick, raise the dead, and cleanse the lepers.

For certain, for the disciples to accomplish their assignment, it would require supernatural gifts.

Scripture gives evidence that the disciples put into practice what they had been taught by Jesus. Luke 10:1 reads: “After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.” In verse 9 the disciples are given instructions of what to do. “Heal the sick who are there and tell them, ‘The kingdom of God has come near to you.’” However, verse 17 indicates that the disciples were able to add their personal experience to the knowledge of what they had been taught. “The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” Jesus taught his disciples about ministering through spiritual gifts in the kingdom of God, and they were equipped to serve.

Mark 6:7 reads, “Then Jesus went around teaching from village to village. Calling the Twelve to him, he began to send them out two by two and gave them authority over impure spirits.” In verses 12-13, again, the disciples were equipped by Jesus’ teaching and engaged in ministry with good results. “They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them.”

Credibility of Gifts

The credibility of spiritual gifts is not left to human acceptance but founded in God’s glory. Not everyone will accept the manifestation of spiritual gifts as being real. Yet, spiritual gifts are in fact working through human beings beyond their natural abilities and therefore requiring supernatural guidance from the Holy Spirit. The Scriptures state

that it is God working through believers to will and do his good pleasure (Phil 2:13). So, it is undoubtedly the work of the Holy Spirit that manifests wherever his spiritual gifts are put into operation. The Holy Spirit takes from Christ resources (spiritual gifts) and releases them through human instruments to perform God's work. Concerning the Holy Spirit, Jesus said in John 16:14, "He will glorify Me; for He will take of Mine and will disclose it to you." Every supernatural act committed by Jesus was for the purpose of glorifying the Father. Spiritual gifts operating through believers under the Holy Spirit's guidance glorify the Father. In all things, God receives the glory. "If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen" (1 Pt 4:11). If for no other reason than glorifying God, all believers must understand how to use the gifts of the Spirit. This chapter recognizes from a theological standpoint that spiritual gifts are to be used for God to receive the glory, and the Holy Spirit must be at the forefront of every manifestation.

The manifestation of spiritual gifts are credible representatives of God's revelation of his glory. They unveil his glory and give way to fuller expressions of God's presence and power. Each spiritual gift in operation publicly displays His divine attributes. When the Holy Spirit baptizes each Christian into the body of Christ, He distributes a diversity of spiritual gifts as he wills. The Holy Spirit distributes his divine attributes as spiritual gifts. However, even though there is a diversity of spiritual gifts, there is a collective interdependence arranged by the Holy Spirit. This interdependence between these diverse spiritual gifts encourages unity and strengthens strong relationships

among the members within the church. Where there is unity, God is glorified and He commands his blessings. Without exception, all members need each other and whichever spiritual gifts the Holy Spirit chooses to manifest in each believer's life. In the operation of spiritual gifts, believers must keep in mind that there is one God and Father of all believers, who is above all, and through all, and in all working for the common good.

Gifts/Diversity-Unity/Body Analogy

Paul's analogy of the human body, Romans 12:4 and the metaphor he uses in 1 Corinthians 12:12-16 shows the agreement among the distinct body members with one another. In the same respect, the distinct and diverse spiritual gifts in the body of Christ work in agreement. This interdependence between gifts is what makes each distinct gift beneficial to the whole body. No one gift can stand alone. It takes a diversity of spiritual gifts interdependently serving together to minister effectively to the church.

As previously mentioned, Scripture informs believers about the Holy Spirit's gifts (1 Cor 12: 8-10). It directs attention to the intended purpose of each gift. A significant part of Paul's ministry was devoted to maintaining unity within the church. Paul recognizes that the Trinity is an inseparable unity. Likewise, he saw believers as unique new creations fitted with spiritual gifts joined together and being made into mirror images of Christ. Under the direction of the Spirit, unity exists through a diversity of gifts for the perfecting of the saints. Diversity and unity working together is the work of God. And without question, Paul is saying that believers should be mature when it comes to spiritual gifts. In this way, through a diversity of spiritual gifts, empowered believers duplicate Christ's ministry.

Gifts Share Christ's Ministry with Power

The ministry of spiritual gifts is Christ's ministry performed with the power of the Spirit. Jesus was anointed and filled with the Holy Spirit and power (Acts 10:38). The Spirit of the Lord was upon Jesus (Luke 4:18). In fact, Jesus was filled with the Spirit without measure, and he was anointed with spiritual gifts for ministry. By the same Spirit, believers have received spiritual gifts and are anointed for supernatural ministry. Spiritual gifts manifest the power of God to overcome the works and weapons of the enemy. Jesus gives an illustration of that power when he announces his ministry in the fourth chapter of Luke. This same power operates through believers when they are manifesting the supernatural gifts of the Holy Spirit.

Roger E. Dickson notes that the reason there is a 1 Corinthians 12 segment is because of problems involving spiritual gifts. "We have Paul's instructions because of the Corinthians' misuse of the gifts. Ephesus, Philippi, Derbe, and other churches didn't have the Corinthian problem."[8] Spiritual gifts are entwined in the fabric of the New Testament era. Adding to the credibility of the gift, the point made is that problems associated with the gifts are fundamentally user's issues. The gifts are perfect as is the giver of gifts as James said in James 1:17, "every good and perfect gift comes from God who is perfect." The problem is never about God. John J. Kilgallen writes that "not only 1 Corinthians 12 but also chapter[s] 13 and 14 are aimed at answering the problem that is involved with the use and not the spiritual gift."[9]

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[8] Roger E. Dickson, *Dickson Teacher's Bible* (Hutchinson, KS: Africa International Missions, 2011), 1465.

[9] John J. Kilgallen, *First Corinthians: An Introduction and Study Guide* (New York, NY: Paulist Press, 1987), 109.

The problems associated with the gifts are fundamentally user issues. The gifts are perfect as is the Giver of gifts. As James said in James 1:17, every good and perfect gift comes from God who is perfect. John J. Kilgallen writes that "not only Corinthians 12 but also chapter 13 and 14 are aimed at answering the problems that are involved with the use and not the spiritual gifts."[10]

Gift for the New Testament Era

Craig L. Blomberg writes, "There is no exegetical warrant for claiming that any of the gifts have ceased. They are God's characteristic endowments for Christian service in the New Testament Age. Arguably gifts are fundamental to the way in which ministry occurs in the church (Acts 2:17-21; 1 Corinthians 1:7)."[11] Bloomberg goes on to write, "In the twentieth century the resurgence of the gifts cannot be attributed to the arrival of the last days. In the context of the New Testament 'last days' refers to the entire church age."[12] Whether or not all theologians agree, spiritual gifts continue to be a vital component for the church in continuing the ministry of Christ.

If the church today is to share in a fuller experience of the Holy Spirit's gifts as it did in the early church, it will be because of the manifestation of the Holy Spirit's gifts in the lives of the members of the body of Christ. Scriptural teaching about spiritual gifts is attributed to the mystery entrusted to Paul by Christ. Having received knowledge from Christ about the mystery of spiritual things, Paul was careful to teach what he learned.

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[10] Kilgallen, *First Corinthians*, 109.

[11] Craig L. Blomberg, "Holy Spirit, Gift of," *Baker's Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Zondervan Publishing House, 1996), http://bible.crosswalk.com/. Dictionary/Baker's Evangelical Dictionary bed.cgi?number=T137.

[12] Blomberg, "Holy Spirit, Gift of."

This signals that the Holy Spirit intends for the knowledge of spiritual things such as spiritual gifts to be established and commonly recognized to fully benefit the church. Therefore, the subject of spiritual gifts is relevant today. It focuses on a major historical and biblical phenomenon that is intended to be a permanent feature of the New Testament Church.

Spiritual gifts are fundamental to the mission of the church. Thus, believers are entrusted with the knowledge of spiritual gifts to serve the needs of the body of Christ. As stated earlier, a theological foundation is important in establishing a preliminary foundation for educating believers about the phenomenon of spiritual gifts. It identifies the gifts of the Spirit, the reasons for which spiritual gifts exist, who can use spiritual gifts, what benefit they are to the body of Christ, and how they accomplish their intended purpose.

Clearing the Way for the Manifestation of Gifts

In 1 Corinthians 12:1-11, Paul clears away any ambiguity with an overview of the spiritual gifts. He refers to the gifts as manifestations or demonstrations of the Spirit. Further, he notes that the outworking of the Holy Spirit is through the distribution of the gifts. Each believer receives at least one gift that demonstrates or manifests a characteristic of the Holy Spirit.

The distribution and manifestation of the spiritual gifts are as the Holy Spirit determines, and no one believer is given all the gifts, or neither is any one gift given to all believers. To explain why this matters, Paul offers an analogy between spiritual gifts and the human body to disclose how the intricate parts of the body are interdependent to

stress that spiritual gifts function in the same way. No gift is independent. It matters that no believer feels superior or inferior because of their gift. All gifts must be accepted and respected. Each gift supports the well-being of the entire body. Spiritual gifts have a ministry driven function and each gift serves a specific task that is designed to build up the church. The interdependence of spiritual gifts matters just as much as the placement of the parts of the human body matter to how it functions.

Christians are called to represent Christ as his servants. Spiritual gifts increase each believer's ability to serve. The necessary task of every believer is to contribute to the building up of the church regardless of their gift of service. Paul summarizes his teaching with reassuring words in the last verses of chapter 12. He says,

> Now you are the body of Christ, and each one of you is a (essential) part of it. And God has placed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Now eagerly desire the greater gifts (1 Cor 12:27-31).

The emphasis is not on the gift but the service it provides to the body of Christ. The manifestation of every gift is for serving the needs of the body of Christ.

It is important to keep in mind that these gifts are characteristic in nature of the Holy Spirit. They are the work of God and share no part in idolatry. J. Allen Blair offers this response to Paul's appeal to the Corinthians not to mix spiritual gifts with pagan idolatry. He says, "The Corinthians thought following Christ meant they could reject anything that was related to reason or intellect, but this was not God's plan for worshiping Him in the power of the Spirit."[13]

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[13] J. Allen Blair, *Living Wisely: A Devotional Study of the First Epistle to the Corinthians* (Neptune, FL: Loizeaux Brothers, 1969), 242.

Spiritual Gifts/Stewardship

The gifts of the Spirit are an intrinsic feature encompassing the life of those baptized into the body of Christ. The idea of stewardship should not be foreign to the subject of spiritual gifts. The presence of spiritual gifts in the life of believers increases their capacity to represent, imitate, and give expression to the inward life of Jesus. This means that stewardship is key to how the gifts are used to serve the needs of others. 1 Corinthians 12, primarily verses 1-11, covers Paul's list of spiritual gifts along with essential guidance for conduct relative to their function. Gifts are inherently part of the Christian culture. Not every gift is the same. Not every gift manifests in the same way. Believers must assume that another believer possesses some spiritual gift to contribute to the welfare of the church. In this way, every believer is called upon to exercise stewardship for the common good. In similar fashion, with regard to the talents spoken of by Jesus in Matthew 25:14-30, no person is without at least one endowment. With respect to spiritual gifts, their purpose is for serving the needs of others for the common good of the whole church. The diversity of spiritual gifts is representative of the very nature of God. Believers receive and become stewards of their spiritual gifts. This is an intrinsic feature of their baptism into Christ. It is no surprise that the Holy Spirit uses the diversity of gifts as an occasion to distribute opportunity for stewardship under the Lordship of Christ.

Gifts and the Trinity

The church is a community and culture where unity is highly valued. It is unlike the culture Corinthian believers were accustomed with prior to their adoption into the

body of Christ. In Paul's view, spiritual gifts are representative of a unique culture that exists in the church and the Trinity. Regardless of the diversity of spiritual gifts, they operate in unity as does the Trinity. Paul directs attention to the unique diversity and unity in the expression of spiritual gifts by relating it to the Trinity and how it functions.

In the Trinity each person – Father, Son, and Holy Spirit – is relationally equal. No matter the manifestation, God is at work. J. Rodman Williams, states that, "In all of this it is important to bear in mind that behind the spiritual gifts stands the Triune God. Although the gifts are primarily expressions of the Holy Spirit, they have behind them the full weight of the Godhead: Father, Son and Holy Spirit."[14]

Spiritual Gifts and Divine Nature

In 2 Peter 1:5, the apostle Peter called believers participants in the divine nature of God; therefore, with spiritual gifts, we can perform the task of sustaining Christ's work. Believers should add to their faith. Peter asked what more can be added to a believer's faith? Peter says every believer should add works to their faith. The proof of the gospel is seen in its demonstration of God's power to bring about salvation. Paul said he was not ashamed of the gospel of Jesus Christ because it is the power of God for salvation (Rom 1:16-17). Regarding spiritual gifts, the power of God is confirmed by their demonstration — not just words. Paul's proof of his apostleship was not affirmed with "enticing words of man's wisdom but in demonstrating the Spirit and power" (1 Cor 2:4-5). When believers exercise spiritual gifts, the Holy Spirit's power is manifested performing works that bring about glory to God. Likewise, Jesus conveys the same

[14] J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective Three Volumes in One* (Grand Rapids, MI: Zondervan Publishers, 1996), 329.

understanding to his disciples in John 5:19. Jesus told his disciples that everything he was doing, including the display of miraculous power, was an imitation of the Father. Jesus added to his knowledge of the Father, faith, and then carried out the task of doing the works of God. Jesus was sent by the Father to manifest His glory. He announced in Luke 4:18 that the Spirit of the Lord was upon him. And as a result of the Holy Spirit's presence in Jesus' life, he carried out the task of doing works that glorified God. Jesus afforded his disciples the same opportunity to do works that would bring about glory to God. He sent them forth as the Father had sent him. "Again, Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit'" (John 20:21-22). The indwelling of the Holy Spirit gives believers access to powerful gifts of the Spirit. Paul says in Ephesians 4:8 that Jesus ascended on high and gave gifts to men making them to be partakers of Christ's divine nature. We are baptized into the body of Christ and have received the Holy Spirit with spiritual gifts just as Jesus promised.

False Gifts/Idolatry

Idolatry is mentioned in connection with the objectionable behavior exhibited by some while flaunting their spiritual gifts. This behavior is strongly refuted by Paul. Paul proves that the gifts of the Holy Spirit are incompatible with idolatry, and it is detrimental to associate them with false gods and idol worship. No person manifesting a spiritual gift operating under the influence of the Holy Spirit can denounce Christ in any way. False worship and idolatry denounce the Lordship of Christ over spiritual gifts. This is what Paul is saying in 1 Corinthians 12:3: "Therefore, I make known to you that no one

speaking by the Spirit of God says, 'Jesus is accursed' and no one can say, 'Jesus is Lord,' except by the Holy Spirit." Paul's defense is that only God can inspire and manifest the gifts of the Spirit by the Holy Spirit. Luke 11:13 says, "If you then, though you are evil, know how to give good gifts to your children, how much more will your father in heaven give the Holy Spirit to those who ask him!" The Holy Spirit is good, and everything with and about Him, gifts included, are good. Any gift not operating under the Lordship of Christ is a false gift that can only cause injury.

The Holy Spirit never intends for the church to be void of the ministry or spiritual gifts. Gifts are imparted by the Holy Spirit to demonstrate His presence and power among His people. And the Spirit wants to manifest His power through His people. This is evident from the birth of the church on the day of Pentecost. The promised Gift of the Holy Spirit and power were received by believers at Pentecost. That power was manifest through the demonstration of spiritual gifts operating in the life of believers. The tradition of early believers involved ministering their gifts under the leadership/function of the Holy Spirit. According to Luke in Acts 16:5, "So the churches were strengthened in the faith, and they increased in numbers daily." Despite religious persecution, hostility, and threat of death for their faith, the custom of the church was to continue its mission. Spiritual gifts supported the mission of the church to evangelize the world. In Matthew 10:7-8, Jesus says to his disciples, "As you go, proclaim this message: 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give." The manifestation of the true gifts of the Spirit builds the church while exposing false gifts and idolatry (Acts 16:16-18; 19:11-20).

Spiritual Gifts Continues Jesus' Ministry and Destroy Satan's Work

In response to the question about how the gifts of the Spirit contribute to Jesus' destruction of the works of the devil, the answers are signs and wonders. Jesus said I have come to do the will of Him that sent me. Indeed, doing the will of God involved undoing the works of oppression of all kinds brought on by the devil. Jesus was sent to destroy physical, emotional, and spiritual oppression caused by the devil. And he said to his disciples, as the Father has sent me, so I send you (John 20:21). After this, Jesus breathed on his disciples, releasing an outpouring of the Holy Spirit that empowered them to manifest God's power and destroy the devil's work.

1 John 3:8 signals that believers are to follow Jesus' example and that of his disciples by using their spiritual gifts and affirming that the kingdom of God is with us. Spiritual gifts contribute to the destruction of Satan's work and continue the ministry of Jesus. Through the manifestation of the gifts of the Spirit, the kingdom of Satan is denied maintaining the strongholds that Jesus came to destroy. Believers demonstrate God's works as the Spirit empowers believers with supernatural gifts.

Jesus possessed the Spirit in fullness and without measure. And he went about doing ministry that manifested the Spirit. Jesus gave evidence of the superior power of God over all conditions, natural and supernatural. He healed the sick, the blind, lame, deaf, and dumb, performed miracles, raised the dead, commanded nature, commanded spirits, spoke knowledge and wisdom, demonstrated supernatural faith, prophesied, discerned spirits, and constantly revealed God through his words and actions. The efficacy of all the gifts of the Spirit and the supernatural manifestations operating through believers demonstrate the Lordship of Christ.

Again, the manifestation of spiritual gifts in believers' lives discloses the continuing ministry of Jesus working to affirm by signs and wonders that Jesus is Lord. When spiritual gifts are manifest, their impact is life changing. The manifestation of spiritual gifts in the disciples' lives turned the world upside down. The church today is empowered to do the same through the manifestation of the same spiritual gifts used by previous generations of believers.

Cessation/Continuation of Gifts

Now about the issue of cessation as it is relevant to this project. It is noted that questions about the validity of spiritual gifts contribute to controversial discussions and divisions among theologians and believers alike. J. Rodman Williams makes several interesting observations in his book, *Renewal Theology*. In his view, the issue can be attributed to the views of some 16th century reformers like Martin Luther and John Calvin. Luther did not believe that extraordinary miraculous gifts existed beyond the age of the original apostles. John Calvin, after initially supporting the existence of extraordinary miraculous gifts in the church after the death of the last apostle, later changed his views. Calvin believed that the Holy Spirit's role only pertains to salvation and not gifts of the Spirit. Wesley personally witnessed miracles and the manifestation of gifts in his own ministry. He acknowledged their continuation. Benjamin B. Warfield, a well-known 20th century Princeton theologian, is also noted by Williams for his opposition to the continuation of the gifts of the Spirit. Warfield's view, according to Williams, is that spiritual gifts belong to the apostles of the New Testaments era. And any display of the gifts of the Spirit today is counterfeit. Although Warfield is not quoted, his

book titled, *Counterfeit Miracles*, adequately states the views he holds pertaining to the display of spiritual gifts in this modern era. Interestingly, another Princeton theologian, Charles Hodge, did not totally share the same views as Warfield. Again, according to J. Rodman Williams, in his work *Systematic Theology 3 Vol.,* the presence of the gifts of the Spirit cannot be dismissed. Williams contends that "the cessation of miracles is never the Lord's doing but represents failure on the part of God's people."[15] Williams' observation on participation in the gifts accompanies the thesis of this project.

Williams writes, "Any vital information concerning the gifts of the Spirit, the pneumatic charismata, presupposes a participation in them. For those who believe in cessation, the truth of the matter is that a lack of significant experience of the pneumatic charismata results in the efforts of some people to distance themselves from the gifts because of not really knowing how to cope with them."[16] Lastly, Williams observes that "the church cannot be fully or freely the church without the presence and operation of the gifts of the Holy Spirit."[17]

Extra-Biblical Records about Gifts

Many of the early church fathers validated the existence of spiritual gifts centuries after the original apostles. For example, gifts of healings and even the raising of the dead were witnessed to have occurred. Kuwormu Adjaottor, referring to Perry Stone's book *The Meal that Heals*, says the idea that certain gifts of healings no longer operated after

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[15] Williams, *Renewal Theology*, 158-168.

[16] Williams, *Renewal Theology*, 326-327.

[17] Williams, *Renewal Theology*, 326-327.

the death of John, the last apostle, is commonly taught, but early fathers and bishops of the first centuries wrote about the continuation of miracles still happening in the church.[18]

Justin Martyr stated in regard to spiritual gifts, "For numberless demoniacs throughout the world and in your city, many of our Christian men casting them out in the name of Jesus Christ, who was crucified under Pontius Pilate, have healed, and do heal rendering helpless and driving the possessing devils out of men, though they could not be cured by all the other exorcist and those who used incantations and drugs."[19] Another church father, Irenaeus, made a similar reference to gifts operating after the death of the apostle John. He said,

> Those who are in truth His disciples, receiving grace from Him, do in His name perform miracles . . . and truly out devils. . . . Others still heal the sick by laying their hands upon them and they are made whole. Yea, moreover, as I have said, the dead have been raised up, and remained among us for many years.[20]

Origen noted,

> And some give evidence of having received through their faith a marvelous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of His history. For by these means we too have seen many persons freed from grievous calamities, and . . . other ills, which could be cured either by men or devils.[21]

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[18] Perry Stone, *Meals that Heal* (Lake Mary, FL: Charisma House, 2008), 9-10.

[19] Justin Martyr, "A. D. 165 The Second Apology of Justin for the Christians Addressed to the Roman Senate," Names of God and of Christ, their meaning and power," Christian Classics Ethereal Library, http://www.ccel.org/ccel/schaff/anf01.viii.iii.xi.html.

[20] Irenaeus, "A. D. 200 Against Heresies: Book II, Further exposure of the wicked and blasphemous doctrines of heretics," Christian Classics Ethereal Library," http://www.ccel.org/ ccel/schaff/an01.ix.iii.html.

[21] Origen, "A.D. 250 Contra Celsus, Book III, chapter 24," New Advent.org, http://www.new davent.org/father/04163.htm.

Stone states, "Clement mentions in AD 275 that there were men who had received the gift of healing from God confidentially to the glory of God."[22] Stone continues, "In AD 429, Theodore of Mopsueste said, 'Many brethren amongst us are being healed by Christians from whatsoever sickness they have, so abundant are the miracles in our midst.'"[23]

Clement adds to this affirmation of spiritual gifts still being in use. He noted, "men who have received the gift of healing from God, confidently, to the glory of God."[24] His words indicate that spiritual gifts do glorify God. This alone is enough justification for the believers to manifest their spiritual gifts. Beyond what is contained in Scripture, there are numerous records that give accounts of active demonstrations of the gifts of the Spirit in the church.

Spiritual Gifts in the 20th and 21st Century Church

The assurance of the Holy Spirit's presence in the lives of believers encourages them to seek after the manifestation of spiritual gifts. This project supports the idea that the manifestation of spiritual gifts is for today. Educating the context about the manifestation of spiritual gifts will eliminate many misconceptions regarding spiritual gifts to build up the church.

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[22] Stone, *Meals that Heal*, 10, in Clement, "Two Epistles on Virginity: First Epistle, 'Rules for Visits, Exorcisms, and How People are to Assist the Sick, and to Walk in All Things Without Offense,'" http://www.newadvent.org/fathers/0803.htm.

[23] Stone, *Meals that Heal*, 10, in Theodore of Mopsueste, *Christ Lieb: Modern Doubt*, 321, in Adoniram Judson Gordon, *The Ministry of Healing* (Whitefish, MT: Kessinger Publishing, 2006), 62.

[24] Clement, "Two Epistles on Virginity: First Epistle."

The prophet Joel prophesied about the day we live in. “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy” (Joel 2:28-29). Throughout the church era, miracles, healings, signs, and wonders were witnessed as the gifts of the Spirit persisted in the life of the church.

The operation of spiritual gifts has dramatically impacted the culture within and outside the church. The continued practice of manifesting spiritual gifts is critical for supernatural ministry in the church. There is a desire among believers to have more expression of the Holy Spirit. And with that desire there is great need for actualization and application of the gifts of the Spirit. Admittedly, the inactivity of spiritual gifts has also reduced expectancy and lessened the desire among some believers for any experiential development of their spiritual gifts. However, a project of this nature will be effective in motivating believers to actively participate in manifesting their gifts in the church.

Paul W. Lewis’ essay in the *Asian Journal for Pentecostal Studies*, dated July 2011, mentions Rodman Williams’ work, “The Pentecostal Reality.”[25] He quotes him as saying

> [T]hat through the guidance of Spirit, the experience of the charismata, or gifts of the Spirit, can facilitate a deeper awareness and understanding of the Bible, and

[25] Paul W. Lewis, “Value Formation and the Role of the Holy Spirit [in] the Writings of J. Rodman Williams,” *Asian Journal for Pentecostal Studies* 14.2 (July 2011): 272-309. in J. Rodman Williams, *Renewal Theology: Systematic Theology from a Charismatic Perspective Three Volumes in One* (Grand Rapids, MI: Zondervan Publishers, 1996), 329.

> thereby of God. Both experience and participation are important for the vital understanding of Biblical truth.[26]

But this is where the church can be encouraged by the historical legacy of the church that includes the activity of spiritual gifts. This is to say, active manifestation of spiritual gifts belongs to the rich heritage of the church wherein believers freely exercised their gifts for the common good of the body.

This project engages the church to explore why this serious condition exists and why spiritual gifts are such an underutilized resource of grace that is not drawn upon for meeting the needs of the body. Correcting the problem of the underutilization of spiritual gifts begins with educating believers on this subject. First it involves discipleship training in a ministry environment that specifically supports continual development of their spiritual gifts. Second, it focuses on practical application which involves commissioning believers to a ministry of service that meets needs within and outside the church. For example, those who have the gifts of healing will serve in the healing ministry. Those who exercise the gifts of prophecy will serve in prophetic ministry. To overcome the challenge the contemporary church faces in carrying out the task of the Great Commission, opportunity needs to be given for ministry using spiritual gifts. Any misconception about the gifts and how the Holy Spirit desires to use them must be clarified. The remedy for darkness is light as does the entrance of God's words give light (Psalm 119:130). The remedy for deceptions, lies, and counterfeit is truth. "And you shall know the truth, and the truth will set you free" (John 8:32).

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[26] Paul W. Lewis, "Value Formation and the Role of the Holy Spirit in the Writings of J. Rodman Williams," *Asian Journal of Pentecostal Studies* 14.2 (July 2011): 272-309, pdf. https//biblical studies.org. uk.articles_ajps_02.php.

Jon Ruthven, in his book *What's Wrong with Protestant Theology: Tradition Religions vs. Biblical Emphasis,* compels believers to consider possible causes for even the miraculous of God not having the influence it had in the beginning days of the church. In the church's early beginnings, "divine input" through manifestations of God and the operation of spiritual gifts consistently affirmed the gospel message.[27] The immediate problem, says Ruthven, is the church is not hearing from God. Instead, he says, the church is substituting an intellectual knowledge of doctrine for a knowledge of God by immediate revelation in, or to, the human heart. The gospel message came with the demonstration of God's power (signs and wonders, i.e., the gifts of the Spirit). God's voice was heard through the power of his word and in the demonstration of his power. Ruthven asks, in answer to his own question, what is wrong with traditional Protestant theology? It tends to deny the very Scripture it purports to defend. The same reality exists today because many ignore that the Bible centrally points away from itself to the experience of God in personal revelation and power. Ruthven asserts the same premise of this project.[28]

New Testament believers receive grace ("generous empowering" *charismata*) to live out the New Covenant mission in the Spirit of prophecy and power, to fulfill all the commissioning accounts, including those traditionally limited to the apostles (Mt 10; Mk

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[27] Jon Mark Ruthven, "On Emerging from the Protestant Theological Cocoon: A Radical Reframing of the Biblical Message for Pentecostals and Charismatics: An Introduction to Jon Ruthven's, What's Wrong with Protestant Theology: Traditional vs. Biblical Emphasis," 2-10, https://www.hope faithprayer.com/books/On-Emerging-from-the-Protestant-Theological-Cocoon-Ruthven.pdf. This article is a companion introduction to Ruthven's book, *What's Wrong With Protestant Theology: Traditional Religion versus Biblical Emph*asis (Tulsa, OK: Word and Spirit Press, 2013).

[28] Ruthven, "On Emerging from the Protestant Theological Cocoon," 2-10.

6; Lk 9, 10; Mt 28:19-20; Acts 1:8).[29] Believers have gifts of the Spirit and are empowered to use them for building up the church. Ruthven's message affirms the thesis for this project in a way that highlights the need for believers to be knowledgeable of the gifts of the Spirit and engage experientially, demonstrating God's power.

The source from which the historical and biblical foundations develop a theology for supporting a theological foundation relative to this DMin project is based upon the ministry of the Holy Spirit. The Holy Spirit is essential to the theological foundation for this project. The Holy Spirit's ministry of supernatural gifts provides a basis for informing the problem statement and hypothesis for this DMin project. In view of the resurgence of charismatic renewal, Rodman Williams observes that "the church cannot be fully or freely the church without the presence and operation of the gifts of the Holy Spirit."[30]

Frank Billman, a DMin Professor at United Theological Seminary and author of *The Supernatural Thread in Methodism: Signs and Wonders Among Methodists, Then and Now,* writes about the continuing evidence that supports the manifestation of spiritual gifts. He notes that despite the evidence, cessationism remains in opposition to continuationism.[31] He further mentions comments made by Jeff Oliver, author of *Pentecost to the Present: The Holy Spirit's Enduring Work in the Church, Vol 1*. In his view, miraculous gifts of the Holy Spirit are still distributed, still in use, and still needed,

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[29] Ruthven, "On Emerging from the Protestant Theological Cocoon," 2-10.

[30] Williams, *Renewal Theology*, 326-327.

[31] Frank H. Billman, *The Supernatural Thread in Methodism: Signs and Wonders Among Methodists Then and Now* (Lake Mary, FL: Charisma Media, 2021), 25.

and that the same Holy Spirit of the Old Testament and of the New Testament empowers Christians today with supernatural abilities.[32] The relevancy and operation of spiritual gifts is still a part of the church. As previously stated, there is no exegetical warrant that supports cessation. The resurgence of the gifts in the 20th century are evidence of the ongoing presence of the gifts of the Spirit in the church. Since the Azusa Street revival in 1906,[33] there have been several major revivals where large scale manifestations of the gifts have been experienced by thousands.

This project recognizes that knowledge and experience are essential. Paul W. Lewis is noted again, where he cited theologian J. Rodman Williams' point that Scripture and not experience, is the preliminary for evaluating what is authentic. And by the leading of the Holy Spirit, the gifts can assist in understanding the Scripture and God. Spiritual gifts can speak today without taking priority over the Bible and the revelation given through the gifts can build up the church. The theologian must always be aware of church history. However, church history is not authoritative, only the Scripture.[34]

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[32] Jeff Oliver, *Pentecost to the Present: The Holy Spirit's Enduring Work in the Churc*h, vol. 1 (Newberry, FL: Bridge-Logos, 2017), xv.

[33] The Azusa Street Revival took place in 1906 under the leadership of a preacher named William J. Seymour. This revival is credited as being the beginning of what would become a global outpouring of the Holy Spirit and the gifts of the Spirit. The Toronto Blessing, in Toronto, Canada, started 1994. Again, the gifts of the Spirit became a central part of this revival that lasted for several years. The Toronto Revival, Brownsville Revival and Lakeland Revival became major movements that provided evidence for the continuation of the gifts of the Spirit.

[34] Lewis, *Value Formation and the Role of the Holy Spirit in the Writings of J. Rodman Williams*, 284-285; Williams*, Biblical Truth and Experience*, 26; J. Rodman Williams, *The Pentecostal Reality* (Bellingham, WA: Logos International, 1972), 1-9.

Conclusion

Over the last decades, continuation theologians alike have soundly advocated for the church to become actively engaged in practicing the manifestation of the gifts of the Spirit. The theological theme for this project is the manifestation of the gifts of the Spirit. The position of this study is that all believers must be educated about spiritual gifts and how to manifest them as the Holy Spirit intends. In the final analysis, spiritual gifts are beneficial for the edification of the church. With the Theological Foundations now in place, and after hearing an exchange of various and authoritative views centered upon the Holy Spirit and His gifts, the dialogue directs attention to an interdisciplinary examination. In this next chapter, interdisciplinary concepts will offer an analysis in learning, motivation, and educational behavior that extend insights that are not theological but parallels this project approach to studying about the gifts of the Spirit.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

The interdisciplinary field for this project is motivational education. This field of interest shares common research in the psychology of education. This paper's discussion is the result of a brief review of educational disciplines. The primary concern of this study is to locate a link between educational-psychological motivation and systematic theology. Under the theme of systematic theology, spiritual gifts are the focus for this project. Specific to this paper is discovering how educational-psychological motivation informs the hypothesis for this DMin project about spiritual gifts.

Andreas Krapp, professor and author of "Interest, Motivation and Learning: An educational-psychological perspective,"[1] conducted extensive research on this subject. In his research he noted that in the field of educational psychology, there had been numerous studies that analyzed motivational and cognitive factors related to interests. Krapp focused his work on the role that interest plays on learning. In his view, interest is a condition, and more emphasis needs to be given to understanding the effects of interest on motivation. Krapp quotes E. Todt and R. M. W. Travers saying that "the concept of

[1] Andreas Krapp, "Interest, Motivation and Learning: An Educational-Psychological Perspective," *European Journal of Psychology of Education* 14, no. 1 (1999): 23-40, http://www.jstor.org/ stable/23420114.

interest plays a predominant role in everyday-thinking."[2] He also adds that according to psychologists E. Claparede, J. Dewey, E. L. Thorndike, G. Lunk, and D. E. Berlyne, "interests were the most important motivation to learning and development."[3] For potential areas of research, the condition of interest can be explored more extensively. Krapp's research indicates that there is a relationship between interest, motivation, and learning. He and his colleagues, Hidi and Renninger, identified three conceptualizations of interest which play an important role in discussions on motivation and interest: (1) interest as a dispositional characteristic of the person, (2) interest as a characteristic of the learning environment (interestingness), and (3) interest as a psychological state. It is noteworthy that Krapp includes motivation as a crucial part of the educational and learning process.[4] However, for the scope of this qualitative research project, there are two types of motivation for consideration that are relative to this DMin project. The first is intrinsic motivation and the second is extrinsic motivation. Both intrinsic and extrinsic motivation found synergy with this project. Nicole Arduini-Van Hoose has written about the subjects of educational motivation, theories of motivation, intrinsic and extrinsic motivation in *Educational Psychology*.[5] Whether the participants in this project will be motivated for intrinsic reasons or extrinsic will be evaluated. To evaluate the type of

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[2] Krapp, "Interest, Motivation and Learning," 23, in E. Todt, *Das Interessse* (Bern, Germany: Huber, 1978), R. M.W. Travers, *Children's interest* (Kalamazoo, MI: Michigan University, College of Education, 1978), np.

[3] Krapp, "Interest, Motivation and Learning," 23, in E. Claparède, *Psychologie de l'enfant et pédagogie expérimentale* (Genève, Switzerland: Kundig, 1905), J. Dewey, *Interest and effort in education* (Boston, MA: Riverside Press, 1913), G. Lunk, *Das Interesse* (Leipzig, Germany: Klinkhardt, 1926), E. L. Thorndike, *The psychology of wants, interests, and attitudes* (New York, NY: Appleton-Century, 1935), D. E. Berlyne, *Conflict Arousal and Curiosity* (New York, NY: Grove Press, 1949.

[4] Krapp, "Interest, Motivation and Learning," 24.

[5] Nicole A. Van Hoose, *Educational Psychology*, https://edphysc, pressbooks. sunycreate. cloud/chapter/theories-of-motivation/.

motivation involved, research relied upon dialogue with the participants during the process of the study. The participants' motives were expressed by what they said about participating in the study.

Additionally, formal dialogue occurred during group discussions providing the opportunity to listen to responses and questions from the participants. Also, the written responses to pre- and post-questionnaires provided insights into the type of motivation involved. Other dialogue between questions and answers over the course of the study and observation provided a means for evaluating the participants' motivation. Understanding the motives for participants taking part in the project helped determined the method(s) most effective in presenting the study. Typically, by definition, the participants that were intrinsically motivated felt moved from within, internally compelled, and those that were extrinsically motivated were moved from without, externally compelled.

Interestingly, Jesus knew the motives behind the actions of all people. He used his understanding of this to lead people into the kingdom of God. Even His disciples had different motives. But that did not prevent Jesus from teaching them about the kingdom of God. What did Jesus do for those that were extrinsically motivated? He taught them about the danger of not coming into the kingdom, and rewards for coming into the kingdom. For the intrinsically motivated, Jesus spoke to their desires, sense of purpose, and how they identified with the kingdom of God. Whether intrinsically or extrinsically motivated, this project helped all participants understand purpose and benefits of learning about manifesting their gifts to assist in edifying the church and building the kingdom of God.

The purpose of this interdisciplinary research was to probe by what means it answers the question how to motivate believers to learn more about spiritual gifts and how the Holy Spirit intends to use them. Interdisciplinary data found synergy between motivational education and systematic theology and together this information gave a thorough explanation of the methods used to motivate believers to learn more about spiritual gifts and how the Holy Spirit intends to use them. The justification for using motivational education as an interdisciplinary approach synergized with the theological method of the teaching used in the project.

For the scope of this project, the insight gained from the field of motivational education assisted in guiding qualitative research. These insights, or theories of motivational education, were useful in understanding how to approach the research problem. The project considered other theories within the field of motivational education such as intrinsic and extrinsic to be vital as they involve behavior. Also, there were more options in the field of education for consideration during this project that involve learning theories. One is the transformative learning theory. It was relevant to this project because it primarily addresses adult-age learners. In this project demographic, there was one nineteen-years-old participant, a twenty-years-old participant, and the other participants were above the age of twenty-five years.

Specifically, transformative learning theorizes that new knowledge can fundamentally modify human perspective in instances when a learner's current or past reality is presented with new information. During this project, the participants compared their current reality associated with spiritual gifts with the added information received during the study. The social learning theory suggested that social environment is

attributed to motivation and behavior within the group. It identified how impactful group pressure was in maintaining data, copying other participants, and recognizing diversity within the group. Then, the experiential learning theory suggested that application is necessary for developing actual experiential knowledge and understanding. The project's approach to educating its participants on the gifts of the Spirit was open to learning through experiences encountered throughout the project's entirety. Interestingly, Jesus' teaching methodology included actual field "real-world" exercises for the disciples. The Scripture notes that on one occasion, Jesus sent his disciples to emulate him by healing the sick, cleansing the lepers, and casting out devils (Mt 10:18).

Education versus Motivation

In a broad sense, education is a process aimed at developing knowledge and understanding about any subject. Education and motivation are not the same. According to Beata Souders, motivation directs behavior and leads to action toward achieving needs, desires, and goals. And in psychology, motivation is considered an internal process.[6] This view is shared by Nicole A. Van Hoose in her work "Educational Psychology." Additionally, Van Hoose summarizes that other factors influence human behavior. This DMin project is helped by Van Hoose's comments about three essential considerations: cognitive processes, behavior, and context. She explains that "*cognitive processes"* refers to all characteristics previously learned, including beliefs, expectations, and personality characteristics. In other words, it must be noted that participants in this project have predispositions about the subject of spiritual gifts.

[6] Beata Souders, "Motivation Goals: What is Motivation? A Psychologist Explains," November 5, 2019, http://positivepsychology.com/what-is-motivation/Ereferences5.

Secondly, "behavior" refers to anything that we do that may be rewarded or punished. Lastly, the "context" in which the behavior occurs refers to the environment or situation, which includes rewarding/punishing stimuli.[7] John Reeve, the author of *Understanding Motivation,* said, people are motivated by goals, values, and passion for experience, and this does not exclude environment and social context that highly influence extrinsic motivation. [8]

Motivational Education versus Contextual Problem

The problem the project addressed within the context was the absence or manifestations of spiritual gifts and whether it was relative to the discipline of motivational education. I am certain that the context is aware of spiritual gifts, but there is a lack of motivation to use them. However, it is uncertain what the cause is for the present lack of motivation. Educating the context about spiritual gifts will bring about a cause to change their behavior. Alternatively, motivation is a necessary desire that moves people to behave in a certain way. Motivation is defined by *Webster Dictionary* as a stimulus or driving force.[9] Understandably, a change in the context's behavior from a lack of motivation to action most often occurs as a process taking place progressively instead of immediately. Again, to determine if a lack of motivation was due to the context not being educated about spiritual gifts, the objective was to educate the context

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[7] Nicole A. Van Hoose, "Educational Psychology," https://edphyse, pressbookssunycreate. cloud/chapter/social-cognitive/learning-theory/.

[8] John Reeve, *Understanding Motivation and Emotion*, 6th ed. (Hoboken, NJ: Wiley Publishing 2015), https://Positive.Psychology.com/what-is-motivation references, 5 Nov. 2019.

[9] Merriam-Webster.com Dictionary, s.v. "motivation," https://www.merriam-webster.com/ dictionary/motivation.

on spiritual gifts and how the Holy Spirit intends for their use in the church. In this instance, the participants in this project were influenced intellectually through systematic teaching on spiritual gifts. Additionally, the Ministry Focus shared in Chapter One, along with the Biblical, Historical, Theological, and Interdisciplinary Foundations chapters served as useful materials for assisting in the process. Upon completion of the project the participants were motivated to learn more. In general, people need education and motivation to change.

Motivation Self-Determination Theory

This project acknowledged that participants must first recognize change is needed before a change is made. This meant that the participants controlled how any response was given to being motivated. Julien S. Bureau and colleagues conducted comprehensive research on self-determination theory.[10] In their project's abstract, it stated that: "self-determined motivation is dependent on the satisfaction of three psychological needs (relatedness, competence, and autonomy), which are in turn facilitated through need-supportive behaviors from notable others."[11] In their study, several authorities in the field of psychology were cited. Among those experts were R. M. Ryan and E. L. Deci; each contributed interesting observations about motivation and the effects of SDT.[12]

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[10] Julien S. Bureau, Joshua L. Howard, Jane X. Y. Chong, and F. Guam, "Pathways to Student Motivation: A Meta-Analysis of Antecedents of Autonomous and Controlled Motivations," *Review of Educational Research* 92, no. 1 (September 11, 2021): 46-72, https://doi.org/10.3102/00346543211042426.

[11] Bureau, Howard, Chong, and Guam, "Pathways to Student Motivation," 46-72.

[12] R. M. Ryan and E. L. Deci, "Self-Determination Theory of Motivation, Basic Psychological Needs in Motivation, and Wellness," https://sjournals.sagepub.com/doi/full/10.13102/ 0034654332110 42426#abibr49-0034653211042426.

Student Motivation According to Self-Determination Theory

> Specifically, SDT has proven effective at qualitatively and quantitatively describing types of motivation and their potential impact on achievement. According to SDT, students will experience self-determined motivation when behaviors from people they interact with satisfy their psychological needs of autonomy, competence, and relatedness (Ryan & Deci, 2017). However, the theory makes no proposition about whether each need contributes equally or whether some will be more relevant than others.
>
> Student motivation is defined within SDT along a continuum of motivation quality that brings varying levels of self-determination (i.e., being at the origin of one's action; Ryan & Deci, 2017). In decreasing levels of self-determination, there is intrinsic motivation followed by three types of extrinsic motivation, namely, identified, introjected, and external regulations. When acting out of intrinsic motivation, the reasons for engaging in learning are tied to inherent enjoyment and interest in doing academic tasks. This represents the highest level of self-determination. In contrast, with extrinsic motivation, the reasons for engaging in learning are tangential (peripheral) to learning such that it is instrumental for achieving other benefits.
>
> Identified regulation represents a state that drives students to engage in school activities that they consider personally important and meaningful. It implies a high level of self-determination, albeit not as high as when intrinsically motivated. Identified and intrinsic motives together represent autonomous motivation.[13]

Ryan and Deci have proven that the issues of autonomy, competence, and relatedness are effective in a qualitative approach to describing motivation. This project was reliant upon qualitative research. Furthermore, though these areas are relative to a discipline outside of systematic theology, in educating the project participants, the impact of self-determination will play a vital role in the project outcomes. Ryan and Deci's work also showed a close connection between self-determination and intrinsic and extrinsic motivation. In their view, intrinsic learning represents the highest self-determination. In other words, personal enjoyment is essential to how participants learn. In contrast, as

[13] Ryan and Deci, "Self-Determination Theory of Motivation, Basic Psychological Needs in Motivation, and Wellness."

Ryan and Deci noted, extrinsic motivation has a “peripheral” connection wherein the participant is engaged in learning for a reason other than the stated goal. In other words, what Ryan and Deci said is relative to the DMin project.

Another factor that Ryan and Deci’s findings indicated pointed to how self-determination affects motivation. Ryan states that motivation occurs in instances where the behaviors of people they work with together satisfy their psychological (spiritual) needs of autonomy, competence, and relatedness. The same applied to the participants in this project because they are in classes with people they have known. For this project, the participants learned about spiritual gifts with a sense of independence, ability, and understanding. For future research, exploring the role of autonomy, competence, and relatedness will indicate that significant data is available relative to the subject of motivational education. What Ryan stated essentially supported the basis of what Paul described as the function of spiritual gifts in the church in 1 Corinthians 12:1-11. Educating the project paticipants about spiritual gifts and applying motivational methods aided in determining a successful conclusion of the hypothesis.

Motivational Education: Extrinsic versus Intrinsic Motivation

Intrinsic motivation means there are internal factors initiating a desire for change. These internal factors that motivate changes in behavior are initiated because of a sense of personal satisfaction connected to the change. On the other hand, there is extrinsic motivation which is different from intrinsic motivation. In this case, changes in behavior are induced by something external. The purpose or interests in doing something is associated with the prospect of receiving something in exchange.

Kendra Cherry, author, educator and psychosocial rehabilitation specialist, comments about J. Tranquillo and M. Stecker's research on motivation. Cherry offers her views in a brief discussion about extrinsic and intrinsic motivation.

> What Is Extrinsic Motivation? Extrinsic motivation refers to behavior that is driven by external rewards. These rewards can be tangible, such as money or grades, or intangible, such as praise or fame. Unlike intrinsic motivation, which arises from within the individual, extrinsic motivation is focused purely on outside rewards.[14]

People who are extrinsically motivated will continue to perform a task even though it might not be in and of itself rewarding. For example, they will do something at their job that they do not find enjoyable in order to earn a wage. Extrinsic motivation, according to the *American Dictionary of Psychology*, is involved in operant conditioning, which is when someone or something is conditioned to behave a certain way due to a reward or consequence. Intrinsic motivation is from within and extrinsic is motivation by external prompting. However, in Tranquillo and Stecker's view, "once intrinsic interest has generated that some essential skills have been established[,] the external extrinsic motivators should be slowly phased out."[15]

In discussing the possible pitfall to extrinsic motivation, Cherry suggested that rewarding an already intrinsically rewarding behavior leads to disinterest because people tend to examine methodically their own motivations for engaging in an activity. And after

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[14] Kendra Cherry, "Extrinsic vs. Intrinsic Motivation: What's the Difference?," http://verywell mind.com/what-is-extrinsic-motivation-2795164#citation-3.

[15] J. Tranquillo and M. Stecker, "Using Intrinsic and Extrinsic Motivation in Continuing Professional Education," *Surg Neurol Int* (March 26, 2016): https://www.semanticscholar.org/paper/Using-intrinsic-and-extrinsic-motivation-in-Tranquillo-Stecker/06fbefdaf2d436d0c76476f3aaf40426188e8136

receiving an external reward for performing an action, they transfer too much importance to the act of reinforcement in their behavior. Cherry also stated that another plausible reason is that activities that initially feel enjoyable can be changed into work or responsibilities when tied to a peripheral reward.[16] According to experts, extrinsic rewards can be essential in motivating behavior but must be used cautiously.

Theologically, spiritual gifts serve essential functions in the church. However, from an interdisciplinary perspective, Christians need to understand that the purpose of spiritual gifts is beneficial for the common good of all members. And from an interdisciplinary perspective caution must be observed when rewarding extrinsic motivation. Nevertheless, education in its role offers systematic instruction and purposeful activity directed at achieving certain aims such as transmitting knowledge or cultivating abilities and character behaviors. It is in this way that motivational education engages this project. According to D. A. Carson, systematic theology is a discipline of Christian theology that formulates and instructs orderly, rational, and coherent accounts of the doctrines of the Christian faith. It focuses on what is true about God and on subjects that the Bible teaches with a response to contemporary culture.[17]

Furthermore, the broad definition of education is closely like that of systematic theology. Education's aim is to accomplish a systematic means for providing or receiving instructions. Simply stated, education informs and instructs. Systematic theology addresses the subject of gifts (Gifts of the Spirit) as a separate topic under pneumatology,

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[16] Cherry, "Extrinsic vs. Intrinsic Motivation."

[17] D. A. Carson, *Biblical Theology Study Bible*, eBook: *Follow God's Redemptive Plan as It Unfolds throughout Scripture* (Grand Rapids, MI: Zondervan, 2018), 3.

the study of the Holy Spirit. It builds on biblical disciplines, church history, as well as biblical and historical theology. In Louis Berkhof's view, systematic theology shares its systematic tasks with other disciplines such as constructive theology, dogmatics, ethics, apologetics, and philosophy of religion. Education is essential to the motivation process and in Berkoff's view, the educational setting allows people a chance to learn and experience motivation.[18]

In support of the project's thesis, motivational education is the interdisciplinary field that effectively informed the hypothesis of this DMin project. Van Hoose notes, according to colleagues in her field (Nisbett, Peng, Choi, and Norenzayan), that in collective cultures people experience extrinsic motivation because the focus is on the welfare of others instead of themselves.[19] Notwithstanding that the church is diverse, it can nonetheless provide a setting for education and motivation within the areas of Biblical theology, historical theology, and systematic theology. Inside the social culture of the church, there is a passion for others which allows for members to be intrinsically motivated. In this case, a desire to change behavior is initiated by a sense of internal personal gratification which is important in creating an environment for meeting the needs of others. Interestingly, the apostle Paul, in his role as a teacher, understood that to promote a change in behavior with regards to the use of spiritual gifts, believers in Corinth needed to be educated about spiritual gifts. For Paul, motivating the Corinthians through education was key to bringing about a cultural behavioral change in the lives of

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[18] Louis Berkoff, *Systematic Theology* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1938), 17.

[19] Van Hoose, "Educational Psychology."

the Corinthian believers. Educational motivation is a significant method for influencing changes in behavior, and Christian education serves this same function.

The Scripture admonishes believers that in whatever they do in word or deed, let it be as unto the Lord (Col 3:17, paraphrase). Important to this project was the understanding that from a historical, biblical, and theology foundations standpoint, the manifestation of spiritual gifts is as the Spirit wills. Although education about spiritual gifts motivates believers in the right direction, it is the Holy Spirit who gives manifestation. Education is transmitted through ordered instructions that are given systematically and designed to achieve a particular goal. And motivation is an emotion that directs behavior.

In the Old Testament, the Scripture is said to be taught line upon line and precept upon precept (Is 28:13, paraphrase). One major responsibility of leaders in the New Testament church is teaching and instructing. Paul's letter in 1 Corinthians 12:1-11 is an example of his line upon line systematic approach to teaching (educating) the church about spiritual gifts.

Motivational Education and Systematic Theology

One issue that is important to the field of motivational education and theological education is sustaining motivation. In other words, how can education and motivation be sustained? This question recognizes that education and motivation must be continued to sustain the achievement of a desired goal. Without continued education and motivation to achieve a goal, how will the process continue? Will the motivation that was necessary for achieving a previous accomplishment be sustained for future goals

without renewed motivation? This to be an important question for future research at the end of the project. Will participants lose their motivation to continue learning more about spiritual gifts and become indifferent? Systematic theology assists in learning according to a planned method that sustains the way in which various themes of the Bible are understood. This is a means for motivating one toward learning, interacting, and actualizing the Scripture in daily life.

John Reeve, in his book *Understanding Motivation*, refers to lapses in desire and incentive as a motivation cycle. He writes:

> Motivation is a dynamic process, and our motives vary over time. Raising and falling as circumstances change, and as time passes, motives contribute to the ongoing stream of behavior. To further complicate matters, we are driven by a multitude of different motives at any one point in time.
>
> One motive, usually the one most situationally appropriate, will be strongest and dominate our attention while other motives will be subordinate and lie relatively dormant. Although typically the strongest motive will have the most considerable influence on our behavior, as circumstances change, each subordinate motive can become dominant.
>
> We also need to keep in mind that motivation to act on the goals is often higher when the goal is based in the upcoming future, while far off goals do not create the tension of immediacy that would motivate us to act right away.[20]

John Reeve says motive may derive from what is situationally appropriate. But nevertheless, demotivation can be prevented by renewing interest through continued education, encouragement, and incitation. In Reeve's view, the strongest motive is dominant, influencing the behavior more than the subordinate one.[21]

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[20] Reeve, "Understanding Motivation and Emotion."

[21] Reeve, "Understanding Motivation and Emotion."

Motivational Problem

The problem in the context is the absence of a program designed to provide education on spiritual gifts. In addition, a lack of motivation exists. What Reeve adds is another perspective to take into consideration while conducting the project. Reeve adds there are factors that are responsible for the motivational problem. He writes:

> Consider a motivational problem like procrastination or avoidance: Our needs, cognitions, emotions, environments, and relationships can play a crucial role in procrastination or avoidance. All needs are born either out of deficiency or need for growth. Physiological needs are a particularly powerful force in determining behavior. Our bodies will signal our brain if our wellbeing is threatened, and this can lead to avoidance and procrastination when we are suffering from hunger, thirst, or lack of sleep, for example. Psychological needs are also significant drivers of motives as they represent inborn needs for the development of a sense of autonomy, competence, and relatedness. When we try to force ourselves to do something that contradicts those needs, these innate forces can be tough to overcome. The conflict between chosen behavior and the need for satisfaction of psychological needs like autonomy can create dissonance, which can lead to avoidance or procrastination. While the fulfillment of physiological needs is about preserving wellbeing, satisfying psychological needs is about thriving and growing as a person.[22]

As Reeve noted, the issue of wellbeing, and satisfying psychological needs cannot be overlooked. Additionally, the sense of autonomy, competence, and relatedness must also be calculated as part of the equation in order to solve the problem that existed within the context.

The Importance of Motivation in an Educational Environment

Research has shown that in the study of education, there are ways in which motivation impacts the desired effect of learning by the student, including goals, effort, persistence, and performance. In consideration of the effects of motivation in an

[22] Reeve, "Understanding Motivation and Emotion."

educational environment, a learner who is already partial to a specific subject matter will likely have a higher motivation. Further it is assumed that motives are subject to change and vary in how they influence behavior. Interestingly, the disciples transitioned in their motivation from being life-long professional fishermen to fishers of men without any prior association with ministry. What was it that motivated the disciples? Was it greed or were they supernaturally influenced by the Holy Spirit? Luke 5:11 says "when they brought their boats to the shore, they left everything and followed him." John 1:35-52, Luke 5:2-11, and Matthew20:22, 26-35 lead one to believe that it was for power and status. Luke 24:21 and Acts 1:6-8 suggest that it was for the miracles and influence. Matthew 16:17 suggests that it was because God had revealed the identity of Jesus. Everyone that followed Jesus in the way that Luke expresses does so because they are motivated by the Holy Spirit who is working to compel humanity to Christ. The work of the Holy Spirit in an educational environment that is Christ-centered provide people with an opportunity to choose to follow Christ as did the first disciples.

In the discipline of systematic theology, theologians and laypersons discuss spiritual gifts from opposing positions. Some are in favor of spiritual gifts, and others are not in favor. Charismatics and Pentecostals believe that gifts continue to function. Reformed and dispensational Christians contend that spiritual gifts have ceased.[23] From an interdisciplinary standpoint, opposition to studying a particular subject minimizes the effects of motivational education. In this case, a believer with a reformed or dispensational view is closed minded and would automatically avoid receiving motivational education about spiritual gifts. On the other hand, those with positive views

[23] Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 1046.

about spiritual gifts are open and likely receptive to motivational education about spiritual gifts. The participants in this project shared Charismatic and Pentecostal views about spiritual gifts. As seen, beliefs affected the motivation to learn.

Motivation and Learning

The motivation to learn is essential. Furthermore, an interdisciplinary understanding of the project's problem recognizes that motivation affects behavior and learning. Melissa Hurst asserts that motivation affects how students learn in the following example:

> First, motivation directs behavior toward goals. Motivation determines the specific goals toward which people strive; thus, it affects the choices students make. For example, whether to enroll in an art class or physics class, whether to attend a school basketball game during the week or complete an assignment that is due the next day. Motivation also leads to increased effort and energy. Motivation determines whether a student will pursue a task (even a difficult one) with enthusiasm or a lackluster attitude. Motivation enhances cognitive processing. Motivation affects what and how information is processed because motivated students are more likely to pay attention and try to understand the material instead of simply going through the motions of learning in a superficial manner.[24]

Interdisciplinary Education: Cognitive and Behavioral Theories

In the interdisciplinary research field, two other theories in education go well with this study relative to the project's thesis on spiritual gifts. The behaviorism theory in education considers how participants respond to stimuli and systematically collect data based on observation. Also relative to this project's thesis is the cognitivism theory in

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[24] Melissa Hurst, "Educational Psychology: The Importance of Motivation in an Educational Environment," https://study.com/academy/lesson/the-importance-of-motivation-in-an-educational-environment.html.

education, which suggests that learning relies on both the internal thought process and external data. Together these two theories provide insight from different approaches to education that find connection between systematic theology and education. From the behavioral theory approach to educating about spiritual gifts, participants can be stimulated (motivated) by positive reinforcement. For example, if participants demonstrate they have acquired a level of learning about spiritual gifts that they were not previously aware of, positive affirmations stimulate a desire to continue learning. Clearly, cognitive and behavioral theories are relevant and justified in pursuing the answer to the research problem and thesis for this project. The cognitive theory in education approach emphasizes communicating external data on spiritual gifts, and the participants process that data through their internal thoughts. In both instances, the participants learn about spiritual gifts and can apply them in appropriate settings. However, the conflict faced by these theories relevant to educating and the context of spiritual gifts is that behavior is still a choice made by the participants in either field of discipline.

In systematic theology, distributing spiritual gifts to believers is an act of God's grace. There is no prerequisite for learning or becoming educated about spiritual gifts as a precondition to receiving them. Furthermore, they are distributed to believers by the Holy Spirit as He wills. However, it is up to every believer to become educated about the gifts of the Spirit. In a comment posted to the Phoenix Education Blog on September 9, 2021, Pamela Roggeman, dean of the University of Phoenix's College of Education, explains the importance of understanding how people learn.

> Just as no two people are the same, no two students learn in the exact same way at the exact same rate. Effective educators need to be able to pivot and craft

> instruction that meets the needs of the individual student. Sound knowledge in multiple learning theories is a first step to this.[25]

Roggeman's comments emphasize student individuality and why it is necessary to craft teaching methods to address this diversity. Interdisciplinary teaching methods help provide a solution for diverse learning needs.

Application to Project

In this project, to effectively educate the participants about the gifts of the Spirit, instructions must meet the needs of individual students, and the instructor must have some knowledge of multiple learning theories. Cognitive and behavioral theories supported educating the participants about spiritual gifts. Jesus' invitation to follow him and do the works that he did became the disciples' motivation. To the point of Roggeman's statement, none of the disciples were the same and they each had individual needs that Jesus effectively knew how to meet. To the same degree, the Holy Spirit distributes the gifts of Spirit to believers as He wills to meet the needs of each member in the body of Christ. The motivation to follow Christ became the disciple's dominant motivation for the remainder of their lives. Their motivation was sustained in part by the experience of knowing Christ and sharing in his ministry. The invitation to accompany Jesus in his ministry presupposed the idea of his followers becoming educated about what they were to do. The disciples were motivated to learn and once they participated in the works of Jesus, they left everything and continued fulfilling his commission to heal the sick, cast out devils, and raise the dead. The Great Commission directs all believers to

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[25] Pamela Roggeman, "Why Are Learning Theories Important?," *The Phoenix Education* (blog), September 9, 2021, https://www.phoenix.edu/blog/educational-learlning-theories.html.

follow Jesus and evangelize the world by educating and teaching the gospel. The disciples' motivation was sustained by the recurring evidence of Christ's ministry and his promise to reward those remaining faithful to his call. Notably, the gospels provide quantitative data and numerical accounts of Jesus' ministry. For example, in the story of the loaves and fishes, the lepers, and the draught of fish, Scripture provides numerical data about Jesus' miraculous supernatural ministry. At the same time, qualitative data shows the effects of Jesus' miraculous ministry. The multitudes experienced Jesus' miraculously feeding the thousands. They saw lepers cleansed and the disciples were overwhelmed by the experience of receiving a draught of fish, enough to fill dozens of other fishing boats. And blind people were overjoyed over after receiving their sight. These responses show how Jesus' supernatural ministry affected the multitudes. His teachings and miracles motivated others to follow him. The effectiveness of Jesus' teaching and supernatural ministry led to pursuing a project that is inclusive of the Christ's ministry — all of which resulted in the edification and growth of the church. This project offered the same results and leaves an opportunity for further research in the area of motivational education and its impacts on spiritual gifts, and how to use them to meet the needs of the church.

Conclusion

Mark Eckel, author of "Interdisciplinary Education within Biblical Theology: A Scriptural-Philosophical-Educational-Practical Overview," maintains that biblical thinking leads to changing behavior. He notes that interdisciplinary research honors

reasoning, God's gift under the law of Divine disclosure.[26] The implications of this chapter show that while motivational education is distinct from Christian education and systematic theology, these distinct fields intersect with the thesis for the DMin project. Furthermore, a brief study of interdisciplinary education, motivational education, and intrinsic, extrinsic, and self-determination learning theories, inevitably help inform both the research question and the hypothesis of this DMin project.

With the conclusion of this interdisciplinary dialogue, the views of experts have been examined. Their research concluded that education and motivation are key factors in the way in which human develops their decision about how to act out their lives. Aspects of what has been stated in this chapter provided insight into human behavior, Christian and non-Christian alike. The discussion now moves forward to the analysis of the project and examination. In the next chapter, Project Analysis, the methodologies, and implementation of how the project was conducted underscored the importance of these findings relative to manifesting the gifts of the Spirit in the local church.

[26] Mark Eckel, "Interdisciplinary Education within Biblical Theology: A Scriptural-Philosophical-Educational-Practical Overview," vol. 12, Issue 2, https://doi.org/10.1177/073989131501200210.

CHAPTER SIX

PROJECT ANALYSIS

This project taught participants about spiritual gifts and how to manifest them in the local church. The project distinguished the difference between awareness of spiritual gifts as a positional status for believers and actual experiential engagement. The project was designed to address the lack of the manifestation of spiritual gifts in a context that is assumed to express the Holy Spirit fully. The ultimate presentation of this project was the production of a teaching manual. The teaching manual was developed to equip believers to identify and use their spiritual gifts as the Holy Spirit intends to build up the church.

Biblical Foundations

The Biblical Foundations for this project was a pericope from Paul's first letter to the church at Corinth. The passage reveals the importance of knowledge as it relates to adequately administering the gifts of the Spirit in the local church. Understanding the necessity of continually manifesting the Spirit's gifts for sustaining the church's integrity is a primary concern for all believers. Therefore, believers must desire the gifts and put them to use to serve the needs of others in the church.

> Now about the gifts of the Spirit, brothers, and sisters, I do not want you to be uninformed. You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. Therefore, I want you to know that no

> one who is speaking by the Spirit of God says, 'Jesus be cursed,' and no one can say, 'Jesus is Lord,' except by the Holy Spirit. There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines (1 Corinthians 12:1-11).

The manifestations of the Holy Spirit are visible demonstrations of his power and presence through supernatural gifts given to Christians that enable them to serve in capacities needed for the edification of the church. Specifically, within the scope of this study, those gifts are words of wisdom, knowledge, faith, healing, miracles, prophecy, distinguishing between spirits, different tongues, and interpretation of tongues.

Hypothesis Foundation

The hypothesis of this project is if the context has a forum that teaches how the Holy Spirit operates in the nine gifts of the Spirit in 1 Corinthians 12:8-10, then they will discover and act out of their gifts. This hypothesis was the premise for conducting this final project. Integrating that work into each chapter led to the culmination of all the work in completing the DMin program. It incorporated my belief that the Holy Spirit has endowed the church with supernatural gifts and intends that its members use them to edify the church.

Historical Foundations

The Historical Foundations centers upon George Fox (1624-1690), founder of the Quaker Movement. Fox was the historical figure chosen for the project. He was the focus of this project because an analysis of Fox's life and ministry showed strong congruence with the subject of this study. The manifestation of the gifts of the Spirit in his life were persistent and undeniable. From the age of nineteen after being a Christian for some time, Fox's desire for more than an awareness of God made him become deeply conscious of the lack of the manifestation of God's power and presence. Seeing how the Holy Spirit empowered Jesus and his disciples for ministry was compelling to Fox. Though the clergy and the church had widely accepted cessationist teachings about the gifts of the Spirit, rejecting the idea that the Holy Spirit was still empowering believers with supernatural gifts, Fox had not. He believed that the ministry of the Holy Spirit continued, and that the manifestation of spiritual gifts was still for edification to the church.

Theological Foundations

Theological principles are the underpinning laying the foundation for the project. The Theological Foundations chapter was the underpinning that laid the foundation for the project. This chapter, along with the preceding biblical and historical chapters, continue to point to the nature of the Triune God as the source and life of the church. Relationally, each person in the Triune Godhead is equal in substance and contribution in the effectiveness of spiritual gifts. No matter the gift, it is the same Spirit. The divine nature of the Spirit is represented in their diversity, unity, and interdependence. Believers

are partakers of that divine nature, having been baptized by the same Spirit into Christ. It is the indwelling of the Holy Spirit that assures us that His gifts have been given and are energized as He wills.

Interdisciplinary Foundations

Research into the interdisciplinary subject of educational-psychological-motivation led to discovering that in the project's informal educational workshop environment, both teaching and learning were affected by two elements of motivation: extrinsic and intrinsic. The nature of these two have varying effects on learning. The degree of effect on this project's outcome is unknown. However, by the end of the project, after observation, personal interaction, and analysis of qualitative research data, the findings showed that some participants were intrinsically motivated to engage in the project and not others. The branch of education examined for this project is closely associated with cognitive learning in the field of Cognitive Learning in psychology. In the interdisciplinary research work attention was given to three essential learning methods that were pertinent to this project: cognitive, affective, and conative learning. Each of these contributes to the impact of learning and response. Although at some point all the participants were exposed to these learning methods, the primary concern in this project was not to conduct research on educational-psychological motivation or cognitive learning but to engage the subject and find out how it informed the project hypothesis. The introduction of information from the interdisciplinary field of education was beneficial; however, it did not facilitate any additional creativity for enhancing the project. Even so, the interdisciplinary research did lead to helpful insights about learning

and human behavior. These discoveries opened my understanding of the benefits of drawing from fields outside the context of those of a religious and theological nature. Additionally, the analysis suggests that exploring the area of education was helpful because it emphasized the need for educational projects in the church, specifically as it relates to the manifestation of the gifts of the Spirit. I did not arrive at an interdisciplinary solution for the research problem — the lack of manifestation of spiritual gifts. The foundation chapters – Biblical, Historical, Theological, and Interdisciplinary – were the underlying basis for building the project and structuring the teaching lessons for each session. Whether specifically or not, all foundations chapters are connected from the beginning until the end of the project.

Interestingly, the Interdisciplinary Foundations chapter for this research project centered on education. In a research study in the field of education, overwhelmingly, motivation has a profound impact on learning. I found that learning is intuitive to humans. Humans, by nature, innately desire to engage in the learning process. The interdisciplinary work also discovered three essential learning methods pertinent to this project. However, before introducing the learning methods, it is essential to mention that intrinsic and extrinsic motivation are also influential in the learning process. This study's three essential learning methods are cognitive, affective, and conative learning. In each of these processes, people experience a specific behavior modification. The interdisciplinary work undergirded the premise of this study and synthesized with the educational method this study used to accomplish its core object of solving the project problem. As with the Interdisciplinary and Biblical Foundations chapters, the Historical Foundations chapter informed the project research. Without biblical history, Christians would be less informed

about God's plan for the church and humanity. Throughout human history, God has continued to teach and educate us about his supernatural presence in the world.

The Historical Foundations chapter synergized with the project by presenting a historical figure who began a movement immersed in experiencing the supernatural gifts of the Holy Spirit. George Fox, the founder of Quakerism, routinely exercised spiritual gifts throughout his ministry. He taught followers of his movement to practice manifesting their spiritual gifts in practical ways to serve the needs of others.

Fox's biblical teachings and encouragement for his followers to use their spiritual gifts led to the enormous growth of the Quaker church. Of the nine gifts listed by Paul and considered for this project, all were said to have manifested in Fox's life. The activity of the Holy Spirit through the manifestation of diverse gifts highlighted the project hypothesis and many facts about the practical use of spiritual gifts for edification. Every believer can learn to manifest their spiritual gifts as the Holy Spirit intends for the benefit of the church.

Fox's use of the supernatural gifts of the Holy Spirit dramatically influenced Christians beyond the 18th century and continues to provide a historical record for the continuation of spiritual gifts in the church. By putting the Spirit's gifts into practice, Fox met the needs of thousands throughout his life and ministry. The life of George Fox and his followers presents biblical, historical, and theological examples that undergird the theme of this project. The theological concepts of Paul and Fox were recognizable ways for supporting this project.

The Theological Foundations chapter synergizes this research project with the biblical, historical, and interdisciplinary chapters. This chapters informed the project

hypothesis by guiding the research toward a better understanding of the nature of God and the work of the Holy Spirit demonstrated through the manifestation of spiritual gifts. The theological study also explored the biblical and historical significance of spiritual gifts in the Old and New Testaments. Thus, it gives a theological understanding of spiritual gifts as part of God's presence in the lives of believers and the church.

A theological premise was essential for educating believers about manifesting their spiritual gifts to help build the church. The existence of spiritual gifts is undeniable. As the researcher for this study, I consider the Theological Foundations chapter as an integral part of the project. It connected with the conclusion of the other foundations chapters in support of the project theme and hypothesis, providing a theological guide to solving the problem within the research context.

The work of the Holy Spirit through the manifestations of spiritual gifts continues to provide evidence of the presence and power of God at work in and through the lives of believers to meet the needs of the church. Spiritual gifts are beneficial for the life of the church. The findings of this study encourage believers to share in putting their spiritual gifts into practice to build the church.

Conclusion

In conclusion, a collective integration of the four foundations chapters provided an integral connection for this research project. Each chapter's contribution guided the research project to inform the hypothesis and reach a solution to the problem statement. Integrating these four foundations chapters in this study facilitated the project participants in sharing a cognitive learning experience that led to meeting the project's core goal.

Methodology

To examine the value and outcome of the workshops that addressed the lack of the manifestation of the gifts of the Spirit, a planned strategy was developed. In 1 Corinthians 12, according to Paul, the Holy Spirit distributes spiritual gifts as he wills to all believers as an act of God's benevolence. No one can earn these gifts. Neither are the gifts given as a sign of spirituality. All gifts derive their effectiveness from the Holy Spirit and are equal in value. The operation of these gifts in the church was intended to edify the church until the return of Christ. To address the problem identified by the hypothesis, the project followed a qualitative research method, utilizing pre- and post-gifts assessments, open-ended and closed-ended discussion questionnaires, focus group journaling questions, and personal interview questions. From the book of Acts through Paul's teaching and continuing throughout church history, the manifestations of the gifts of the Spirit were customary normative behavior among believers in the church.

The workshop was conducted at Spirit and Word Christian Church Center (SWCC). The location is where all the participants attended weekly worship service. The evaluative materials were pre- and post-gifts assessment questionnaire (see Appendix B and C), the Wagner Customized Expanded Worksheet (see Appendix D), the teaching the gifts of the Spirit exercise (see Appendix F), and the Spiritual Gifts Scenario Exercise (see Appendix H). Exercises on focused journaling, interview questions, Scripture readings, and teaching handouts were also used. The post project materials were for week six. Collection of all project data took place at the end of the six-week study. Fifteen participants took part in the project. They were respondents to announcements and emails about the project. All participants for the project were volunteers and members of the church.

First, the emphasis of the training was to help participants identify their gift(s). Second, it was to help participants affirm those gifts using the results from their individual gifts assessments. Afterward, participants received biblical teaching and illustrations of the manifestation of the nine gifts of the Spirit discussed by Paul in 1 Corinthians 12:8-10. In this case, references and examples were from the Old and New Testaments. However, specific to the project's biblical foundation was the operation of those gifts through the lives of the apostles, disciples, and those considered laity. The intent was to demonstrate to the participants how the Holy Spirit distributes gifts to clergy and non-clergy and empower them to use the gifts for the common good of others. In other words, the Holy Spirit gives gifts to all body members to use in edifying and building up the church.

Phenomenological/Grounded Theory Methodology

For this project, a qualitative research approach was chosen because it offered the opportunity to conduct credible research that is feasible, transferable, and measurable. The qualitative method offered an efficient means to collect data to inform the hypothesis for this project and answer the research question. Data collection enhanced the opportunity to resolve the research problem. This method was chosen because it is particularly helpful in understanding why there is a lack of the manifestation of spiritual gifts in the church attended by the participants. Mainly, the qualitative method allowed me as the researcher to "purposefully select"[1] participants who would be participants in their project.

[1] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 5th Edition* (Newbury Park, CA: Sage Publisher, 2018), 210.

Commonly, in qualitative research it is necessary to understand what the participants know about spiritual gifts and how they feel and think about certain phenomena. In this project, the qualitative data indicated what the participants knew relative to the manifestation of spiritual gifts, and whether the subject being studied prompted any level of passion for changing participant's behavior. Of concern was the participant's motivation because of its effect on the level of commitment to the project's effectiveness. Understandably, each participant had some knowledge of the Holy Spirit. However, misconceptions or even preconceptions about the Holy Spirit caused the participants to express assumptions in response to the spiritual gifts assessments and questionnaires that impacted the project's outcome. Past experiences and the personal spiritual journeys of each participant were essential considerations. As stated, in a qualitative research project, narratives stating personal opinions, experiences, feelings, and observations contributed to data that was important to the project. However, this may not be substantiated without additional verification. Another point considered was the learning abilities and styles best suited for the project participants.

The phenomenological method of qualitative research best served the needs of this study. The subjective experiences, perceptions, and how the participants understood/interpreted spiritual gifts and their manifestations needed to be known. Knowing the participants' subjective experiences was crucial for determining if the research problem and the hypothesis could be proven. For that reason, data collection tools such as the pre- and post-gift assessments questionnaires, focused journaling, and interviews helped the data collection and analysis process. Also, since this research project involved qualitative research, the methodology was aimed at understanding what

and how the participants engaged or disengaged with the gifts of the Spirit. To answer the research problem, it was necessary to gain resourceful information to inform the hypothesis by using the phenomenological method. The grounded theory method was also involved in collecting data for analysis in this project. The narrative nature of the answers given by participants in response to the questions that were asked required a qualitative method for unraveling the meaning of their experiences grounded in their own interpretations. Again, through data collected from the gifts assessments, questionnaires, interviews, and themes, a broader understanding of the participants' views and concepts about the gifts of the Spirit and how they perceived the Holy Spirit intended to use them resulted. As such, the gathering of data through this methodology was valuable in the analysis of data, assessing how to teach the weekly sessions on the manifestation of spiritual gifts, and how the Holy Spirit intended to use them to build the church. In this project, the qualitative data indicated what the participants knew and learned relative to the manifestation of spiritual gifts. It also showed whether the subject being studied during the weekly sessions had prompted any level of passion for changing participants' behavior about the manifestation of spiritual gifts. In summary, both phenomenological and grounded theory contributed data for analysis in the project.

Of interest to the project was the participants' motivation because of its effect on the level of commitment to the project's goal. Reasonably, each participant had some knowledge of the Holy Spirit and a commitment to learning about the manifestation of spiritual gifts. However, misconceptions and preconceptions about the Holy Spirit caused assumptions that interfered with accurate responses to gifts assessments and questionnaires. And, as a result, the outcomes of data were impacted. Past experiences

and the personal spiritual journeys of each participant were essential for consideration. As stated, in a qualitative research project, narratives stating personal opinions, experiences, feelings, and observations continue to provide data that is important to informing the project hypothesis. However, with additional verification, it might be substantiated and credible for useful analysis. Another point to consider was the learning abilities and styles best suited for the project participants. One caution to be noted is that qualitative research has limitation. Mainly, it is because the subject nature of the data collected and analysis of that information. The expectation was that the participants would add color when responding to data gathering tools, that is, gifts assessments and questionnaires that required narratives that had to be interpreted for analysis. The participants' narratives were essential to the project data analysis given the possibility that the effectiveness of the project was subject to variables. For example, in my experience with the Holy Spirit, the gift of tongues occurred at conversion. I was taught to expect speaking in tongues as the sign of conversion and baptism in the Holy Spirit. In the Pentecostal background that I was raised in, this experience was the norm for me as well as many others without exception. Outside the Pentecostal background, in Evangelical and even some charismatic settings, many are accustomed to experiences other than the manifestation of tongues as a sign of conversion and baptism in the Spirit. Whereas the manifestation of tongues was typical at conversion or water baptism in my early years, this is not the case today. More often today, tongues are considered secondary or even an optional experience that is not part of the conversion experience. Interestingly, analysis of the project data indicated that some participants, though from charismatic/Pentecostal backgrounds, have never experienced the gift of tongues. On the

gifts assessment, for example, participants claimed to have the gift of interpretation of tongues but not the gift of speaking in tongues. With this said, bias due to personal experience makes it easy to be prejudice toward claims to having the Holy Spirit's baptism without the evidence of the gifts of speaking in tongues manifesting on at least one occasion.

In the context of this project, interpreting narratives without bias was necessary to prevent from showing any bias toward any participants with different experiences than my own. At any rate, the participants were challenged to give earnest consideration to their responses. As mentioned, this means of gathering data was chosen because it allowed for flexibility and adaptation during the process of the project. In this case, the location favored an opportunity to actualize what the goal of the project's research was, that is, that participants learn in an environment that is safe and familiar about the manifestation of spiritual gifts; they would become equipped and begin putting them to use as the Holy Spirit intends. In addition to collecting data that informed the hypothesis, using the qualitative research method created an avenue for the participants to share other relevant information that was not solicited. That information captured new ideas that were useful to the current project and broaden the scope for investigating future projects.[2]

In this project the role of the context and professional associates was to give feedback and offer suggestions on the methodological approaches to the project. They were asked to provide necessary input on the teachings and illustrations, the questionnaires, and open discussions to ensure there were clarifications for any information disseminated during the project. Again, in response to my expectation for

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[2] Creswell, *Research Design*, 218.

this project, I expected that elements of this research would be transferable and with minor adjustments alterable to accommodate in other locations where there exists a similar research problem. In the faith community, survey outcomes are common but the gap between knowledge and manifestation of the gifts of the Spirit has not been adequately resolved.

Gifts assessments are excellent tools that help identify and encourage confidence for spiritual gifts or inclinations as such, but they do not guarantee affective behavior changes. Like in this project, they are another step toward resolving the problem. The gift assessment worked effectively in identifying gifts and the problem presented to the project. It effectively engaged the participants in learning about the gifts of the Spirit and how to put them to use in the church as stated in the hypothesis. Through a gift scenario exercise, it illustrated various gifts of the Spirit. Through the simulation of the gifts, the participants were led in actualizing manifestations of the gifts in the way the Holy Spirit intends to use them to build the church. The project experience was significant for the participants. Their engagement and input after the project helped to form ideas for improving future projects.

Implementation

Prior to the start date of the project, I prepared a weekly teaching schedule with an outline that was closely followed during the six-week workshop. Learning materials served as tools to supplement the pre-gifts assessment questionnaires. Post-gift assessment questionnaires, focused journaling questionnaires, and interview questions

were also prepared for the project. The project implementation date was scheduled for the third week in June, 2023.

Workshop Weekly Planning Overview/Layout

The outline established a six-week measurement period to examine the effectiveness of a teaching workshop designed to equip participants for putting their spiritual gifts into practice. The focus of the project was to engage the participants in a process that replaced their current behavior as it relates to manifesting the gifts of the Spirit. Beyond obtaining informed awareness about spiritual gifts, the project encouraged participants' personal actualization of their spiritual gifts. Interestingly, changes noted in the participants' behavior patterns, as found in the data analysis, proved that the hypothesis was correctly presented as a method for solving the existing problem. The summary that follows was proposed prior to the implementation of the project. Therefore, it was made on the assumption that the planned procedures would be followed as closely as possible.

Week one: Introduction to Workshop. Five minutes for opening prayer for the Holy Spirit's guidance and direction for the session. Five minutes for introduction and welcoming to the project and sharing the theme of the project and why it is important to the church. Thirty minutes to distribute and take pre-gifts assessment questionnaires. Five minutes was given for prayer asking the Holy Spirit to lead participants in discovering, accepting, and actualizing their gifts. Five minutes was given for break time. Five minutes was given for reading and review of 1 Corinthians 12:1-11. Fifteen minutes was given for participants to discuss their pre-gift assessment questionnaire's results with

feedback and encouragement. Ten minutes was given for review of the names of the nine gifts of the Spirit listed in 1 Cor. 12:8-10. Ten minutes was given for participants to ask questions, offer comments, and write down anything about their experience during the session. Five minutes was given for validation and affirmation for their sensitivity to the Holy Spirit for their spiritual gifts; there was a closing prayer of faith for release and activation of their gifts.

Week two: Teaching Lesson One. Focus on Identifying the Gifts of the Spirit. Five minutes was given for opening prayer for the Holy Spirit's guidance and direction for the session. Five minutes was given for introduction and welcoming to the project. Thirty minutes was given for teaching on spiritual gifts and why the Holy Spirit intends for them to be manifested. Five minutes were given for break time. Five minutes was given for review of earlier sessions, questions, and feedback regarding teaching. Ten minutes was given for prayer about participants' gifts and their participation with the Holy Spirit in learning how they might manifest them. Fifteen minutes was given for teaching on spiritual gifts and why the Holy Spirit intends for them to be manifested. Five minutes was given for participants to ask questions, offer comments, and write down anything about their experience during the session. Five minutes was given for encouraging and affirming participants for their sensitivity to the Holy Spirit for their spiritual gifts and the closing prayer of faith for release and activation of their gifts.

Week three: Teaching Lesson Two. Focus on the Revelation Gifts of the Spirit. Five minutes was given for opening prayer for the Holy Spirit's guidance and direction for the session. Five minutes was given for introduction and welcoming to the project. Participants were invited to pray for the Holy Spirit to manifest his spiritual gifts through

other members in the group. Ten minutes was given for review of the nine gifts listed in 1 Corinthians 12:8-10. Participants were allowed to recite the spiritual gifts and explain in their own opinions what their manifestations might look like. Thirty minutes was given for teaching on identifying each person's spiritual gifts. The objective was to help participants discover which gifts they might have an inclination or level of confidence for manifesting in their life. Five minutes was given for break time. Five minutes was given for review of previous session, questions, and feedback regarding teaching lesson. Thirty minutes was given for teaching lesson and identifying the revelation gifts and illustrations of their biblical manifestations. Ten minutes was given for questions, answers, feedback, and validation of spiritual gifts. Fifteen minutes was given for closing prayer and refreshment.

Week four: Teaching Lesson Three. Focus on the Power Gifts of the Spirit. Five minutes was given for opening prayer for Holy Spirit's guidance and direction for the session. Thirty minutes was given for teaching session on spiritual gifts and manifestation. Ten minutes was given for break and fifteen minutes was given for discussion questions:

- What supernatural manifestation of spiritual gifts have you felt you should be experiencing or have experienced before this study, or since participating in this study?
- When your spiritual gifts are/were identified by completing the spiritual gifts assessment/survey, or by some other means during this study, how do you plan to continue practicing your gift(s) of the Holy Spirit to build up the church?
- In what way do you see your participation in this project as something that will be used by the Holy Spirit to improve your willingness to manifest your gifts in the church?

- Do you believe it is necessary to allow the gifts of the Spirit to be manifested by not resisting the Holy Spirit? Please explain why or why not.

Thirty minutes was given for teaching on the power gifts and illustrations of their biblical manifestations. Fifteen minutes was given for questions, answers, and feedback. Twenty minutes was given for prayer, affirmations, exhortations, refreshments, and closing.

Week five: Teaching Lesson Four. Focus on the vocal/speaking gifts of the Spirit. Five minutes was given for opening prayer for Holy Spirit's guidance and direction for the session. Fifteen minutes was given for worship. Thirty minutes was given for teaching session on the speaking gifts and illustrations of their biblical manifestations. Ten minutes was given for break time. Fifteen minutes was given for questions, answers, and feedback. Thirty minutes was given for continued teaching on speaking gifts and illustration of their biblical manifestations. Twenty minutes was given for prayer for activating spiritual gifts, affirmations, and exhortations. Participants were asked to pray for each other for activation of their gifts. Ten minutes was given for closing prayer and refreshments.

Week six: Teaching Lesson Five. Spiritual Gifts Breakthrough. Focus on Manifestation Utilizing Gifts Simulation Scenario. Five minutes was given for opening prayer for the Holy Spirit's guidance and direction for the session. Ten minutes was given for review of revelation gifts, power gifts, speaking/vocal gifts, and how they manifest with biblical illustrations. Ten minutes was given for questions, answers, and feedback. Five minutes was given for break time. Fifteen minutes was given for worship, impartation, and release. Five minutes was given to distribute ministry gift simulation scenario placards (see Appendix G and H). Each participant received a scenario placard that had a hypothetical situation requiring the participant(s) to respond by simulating with

a gift of the Spirit that corresponds to that situation. Thirty minutes was given for trial application exercise for simulating, activating, and manifesting spiritual gifts.

The simulation scenario was an observation exercise for collecting data that measured if the participants had learned how and were equipped to put their spiritual gifts into practice. Five minutes was given to collect post-gifts assessments questionnaires, focused journaling, and spiritual gifts scenario placards. Ten minutes was given to review learning and to discuss the next steps or future course of action that participants would like to see developed using this project as a model. Five minutes was given to charge the participants to continue using their gifts to build the church and there was closing prayer at end the study. Fifteen minutes was given for informal interviews, fellowship, and refreshments.

The project "Teaching the Gifts of the Spirit for Manifesting in the Local Church" opening meeting was on June 18, 2023, at 9 a.m. The project ended on July 26, 2023. Spirit and Word Christian Church Center, SWCC, is an independent fellowship of believers located in Durham, North Carolina. The entire workshop was hosted at this location for six consecutive weeks. Of the twenty-five respondents that accepted the invitation to join the workshop, fifteen were present on the opening day. The seating was prearranged to resemble a workshop environment. Three participants were able to sit at each of the five tables. After a brief welcome and opening prayer, I explained the project and what to expect during each of the six sessions.

Next, the Scripture passage from 1 Corinthians 12:1-26 was shared, emphasizing verses 1-11. Afterward, each weekly expository teaching lesson began with lesson one, "Identifying the Gifts of the Spirit," and then with lesson two, "The Three Revelation

Gifts of the Spirit." "The Revelation Gifts of the Spirit" was taught emphasizing their manifestation and illustrations from Scripture accounts. Lesson three, "The Three Power Gifts of the Spirit," was taught." "The Power Gifts of the Spirit" was taught emphasizing their manifestation and illustrations from Scripture accounts. Lesson four, "The Three Speaking/Vocal Gifts of the Spirit," was taught. The format for teaching them was the same for all the lessons. Lesson five was "Spiritual Gifts Breakthrough." The final session in week six focused on manifesting and utilizing the gifts of the Spirit. This session included a simulation scenario.

Each participant was given a private identification number to be used on all project materials. After receiving a private identification number, Informed Consent forms and envelopes were distributed to the participants. After signing, the Informed Consent forms were placed inside the envelopes with the participants' private identification number. The participants placed their private identification number on their envelope and sealed it. The envelopes were collected and secured. Thereafter, except for the project Attendance Log, only the private identification number was used on project material. An attendance log was maintained for each of the sessions to capture data for the final project analysis. The remaining portion of this opening was used for completing the orientation.

Project Week One Workshop Introduction/Set-up

When the project began, the support team consisted of three Professional Associates, two Context Associates, and one Peer Associate. They were not involved in teaching. One of the Context Associates was used in the analysis portion of the project.

The Context Associate, who is also (P01010), worked with me in data analysis. The extent of his personal involvement will be addressed in detail later. However, both participant Context Associates (P01010 and (P01012) assisted in data gathering, assembling, and distributing project material. There were approximately thirty-plus individual handouts that were developed for use in the project. These project information handouts were developed to facilitate learning about the Holy Spirit and the manifestation of spiritual gifts. Additionally, project handouts were essential for building upon the biblical basis for the project. Lastly, handouts served as the framework for the six-week teaching sessions. Incidentally, because of the number of handouts used for the project, all participants were given individual file folders. Only the private identification numbers were placed on the folders. After further explanation of the project, I informed the participants of the workshop's adherence to privacy rules and made sure that everyone was aware of the need for confidentiality. The participants were also reminded that participation was strictly voluntary, and they could opt out of the project without reprisal.

In the second portion of the session, a pre-project Spiritual Gifts Assessment worksheet was given to the workshop participants. The planned gifts inventory by Bryan Carraway, initially selected for use in this project, was only a draft model; however, C. Peter Wagner's 3-Step Wagner-Modified Houts Questionnaire for gifts assessment was more adaptable and selected for use in this project. Upon receiving the gifts assessment, the participants were instructed to complete the three-part assessment that comprises 135 questions. Step one of the assessment was the actual questionnaire. Step two, of the Gifts Assessment was the key to the questionnaire, and step three, was a Gifts Assessment Glossary containing the definition of all types of gifts that are listed in the Bible. The

responses for the nine gifts of the Spirit, which are the focus of this project, were identified separately for data collection.

The purpose of the three-part Gifts Assessment was thoroughly explained before the participants proceeded to complete it. After step one was completed, step two, the Gifts Assessment Key, was explained, and afterward the data results were charted and discussed. During the discussion, the implications of the results were reviewed so that the participants could take note and get a better understanding of the value of the assessment to the project analysis. Although this was a Pre-Gift Assessment Questionnaire, it was necessary to develop a means for measuring it against the final Post-Gift Assessment Questionnaire at the end of the workshop. The Wagner-Modified Houts Questionnaire was the platform that was used because it allowed for further developing and enhancing the capacity for information gathering and interpretation. Developing a customized version of the Wagner Questionnaire was a means for integrating all 135 questions, tabulating them, and then visualizing the outcomes. It also made it possible to isolate the data collection. By creating an online computer customized Excel worksheet, the data entered in step one simultaneously populated the results in step two. Thus, step one and step two exercises were simplified. Additionally, the captured data from the initial entry was simultaneously represented in graphic form. For example, when the user inputs data, whether narrative or numeric, that information was formulated and compiled into various graphs that were created to correspond with it. At this point, the user developed graphs provided a pictorial view of information for the analysis of that data. The user used this online method to automatically populate and arrange relevant project data in its appropriate location. Also, this information can be manually entered onto the worksheets.

As mentioned earlier, through the substantial work of a Context Associate participant, the development of a customized Wagner Gifts Assessment worksheet expanded the project data collection and analysis capability. His contribution was significant in providing an efficient and expedient data collection and analysis method for this project. The customized worksheet was a useful resource, and in my opinion, the developer of this customized Wagner Gifts Assessment Excel Worksheet should obtain copyrights for his development. For examples of this customized Excel worksheet along with the graphs, see Appendix D for link. To complete and review the pre-project Wagner Gifts Assessment, approximately forty minutes were used. It was important to issue these Gifts Assessments as pre-project assessments because I wanted to compare them later with "post assessments" for data analysis. The findings of the two results were compiled in the customized Excel worksheet. See Appendix D for the url (Uniform Resource Locator). to a customized expanded version of Wagner Gifts Assessment inventory. Additionally, the participants were given a pre project questionnaire and a focused journaling handout for completion. These handouts were given to the participants for data collection that would later be useful in the final analysis. (See results of pre project questionnaire/focused journaling in the data analysis.) To complete the pre-project questions, approximately ten minutes were used. The focused journaling questionnaire was a take home handout for completion by week six.

During this portion of the session when the participants were completing the Gifts Assessment, it was observed that some participants were having difficulty filling out the worksheet. The assessment was a three-step process and there was some misunderstanding about how to use step two as the key (answer sheet). So, the

instructions were reviewed and the participants received some assistance. Afterward, all the participants completed the worksheets without problems. A brief discussion followed the completion of the assessments. The emphasis of the discussion was that the results of the assessments were not reflective of devotion or spirituality. It was sensed that some participants were surprised about the results of their assessment. Two participants commented that they were unaware of having any spiritual gifts, yet they felt there was more to being a Christian. The assessment opened their eyes, and they were eager to learn more.

In the closing segment of the session, the reason for the project was restated. Before ending the session, participants were asked how they felt about having spiritual gifts and being used by the Holy Spirit to minister to others. Several participants commented that they had feelings of unworthiness. This issue was a matter of focus throughout the project. In the closing, there was prayer for those struggling with a sense of unworthiness. During the prayer, God was asked to use this opportunity and the workshop, mainly as a means for affirming their identity as his children and their worthiness because of the work of Christ. All participants were encouraged to use whatever gifts given to them for building up the church as he Holy Spirit intended. They were assured that God's grace and gifts were freely given to them for his glory. To bolster the participants' understanding of the topic, there was a review, affirmation, and Scripture illustrations. Afterward, the participants were given handouts with additional information about the gifts of the Spirit.

Project Week Two, Teaching Summary of Lesson One: Focus on Identifying the Gifts of the Spirit

The purpose of this lesson was to give an expository overview of the nine gifts of the Spirit that Paul lists in 1 Cor 12:8-10. The objective was for the participants to identify the specific gifts of the Spirit and how they provide a distinct function in the church. Spiritual gifts function in three categories. In this session, the nine gifts of the Spirit listed by Paul were categorized into these three groups to facilitate learning. The first category is the revelation gifts: wisdom, knowledge, and discerning of spirits. The next category includes power gifts: faith, healing, and miracles. The last category has the gifts of inspiration, also called the speaking or vocal gifts: tongues, interpretation of tongues, and prophecy.

Afterward, general information about these gifts was shared to help the participants understand and distinguish the difference between each gift. An explanation of terms associated with the gifts of the Spirit was provided because it was important for the participants to understand the terminology used to depict the gifts in various operations. The participants also needed to know what the terms mean relative to the work of the Holy Spirit, his distribution, endowment, and empowerment of the gifts in the life of believers.

The class received a list of terms and definitions to familiarize the participants with the gifts and help them discern their gifts. The list of terms and definitions also helped the participants better interpret the Spiritual Gift Assessment results. This session served as a basis for building the remainder of the project's teaching. Identifying the gifts of the Spirit was essential to the participant's ability to participate in the Gifts Simulation

Scenario exercise effectively. At the end of the lesson, the participants participated in an affirmation exercise and prayer to activate their gifts.

Project Week Three, Teaching Summary of Lesson Two: Revelation Gifts of the Spirit and Illustrations

The purpose of this lesson was to give an expository overview of the revelation gifts of the Spirit that Paul lists in 1 Cor 12:8-10. The objective was for the participants to identify these specific gifts of the Spirit and understand how they provide a distinct function in the church. The display of the purpose and power of the gift of wisdom, knowledge, and discerning of spirits is characteristic of the Holy Spirit manifesting in the New Testament. In this session, it was important for the participants to learn that the operation of these revelation gifts was viewed as normal behavior among church members. The Scripture references underscored that exercising these gifts enabled the church to move forward, making the right decisions and resolving problems that would have otherwise been unresolvable in a manner that would benefit the common good.

The participants saw from Scripture that the Holy Spirit brings these gifts to the forefront to edify and affirm that God is working through individual believers to build up the church. An Old Testament illustration of the gift of the word of wisdom was given from 1 Kings 3:11-12. From the New Testament an illustration of this gift was given from Luke 22:10-13. At the end of the lesson, the participants participated in an affirmation exercise and prayer to activate their gifts.

Project Week Four Teaching Summary of Lesson Three: Power Gifts of the Spirit and Illustrations

The purpose of this lesson was to give an expository overview of the power gifts of the Spirit listed by Paul in 1 Cor 12:8-10. The objective was for the participants to identify these specific power gifts of the Spirit and recognize how they provide a distinct function in the church. The display of the purpose and power of the gifts of faith, healing, and miracles is characteristic of the Holy Spirit manifesting in the New Testament. The Holy Spirit manifests himself through these gifts of the Spirit and displays the power and presence of God in ways that supersede the natural laws.

Furthermore, this lesson gave the participants another opportunity to see through Scripture the unique ability of the power gifts working through individuals in the church to effectively alter and control circumstances and events supernaturally. The underlying objective of the lesson was to help the participants see how the Holy Spirit does the work and determine if these gifts are associated with their Spiritual Gifts Assessment results. Also, this lesson taught the participants that although the Holy Spirit activates and energizes these gifts for service, the individual believer has to cooperate in their manifestations. As with all the gifts, their manifestations through the lives of believers were a standard characteristic of the New Testament that ensured the church's edification.

The Scripture references underscored that exercising these gifts enabled the church to move forward, displaying the power of God through believers. Problems could be resolved supernaturally for the common good. Through this lesson, participants saw from Scripture that the Holy Spirit brings these gifts to the forefront to edify and affirm that God works through individual believers to build up the church. At the end of the

lesson, the participants participated in an affirmation exercise and prayer to activate their gifts.

Project Week Five, Teaching Summary of Lesson Four: Speaking/Vocal Gifts of the Spirit and Illustrations

The purpose of this lesson was to give an expository overview of the speaking/vocal gifts of the Spirit that Paul lists in 1 Cor 12:8-10. The objective was for the participants to identify these specific gifts of the Spirit and understand how they provide a distinct function in the church. This lesson, as was the case with others, allowed the participants to gain insight into these spiritual gifts from a biblical perspective. The basis of this lesson was to allow the participants to discern any connection between these specific gifts and their Spiritual Gifts Assessment results.

The display of the purpose and power of the speaking/vocal gifts – tongues interpretation of tongues, and prophecy – is characteristic of the Holy Spirit manifesting in the New Testament. In this session, it was important for the participants to learn that the operation of these speaking gifts was standard behavior among the church members. The Scripture references underscored that exercising these gifts enabled the church to move forward for the common good, making the right decisions and resolving problems that would have otherwise been unresolvable in a manner that would benefit the church.

Participants were encouraged to consult their Spiritual Gifts Assessment results to determine whether or not the results were compatible with their personal experiences. The teaching stressed the importance of the speaking/vocal gifts in private communication with God and for public edification of the church. Through this lesson, participants saw from Scripture that the Holy Spirit brings these gifts to the forefront to

edify and affirm that God works through individual believers to build up the church. At the end of the lesson, the participants participated in an affirmation exercise and prayer to activate their gifts. Relative to the goal of this project, the presentations and participant involvement thus far have resulted in cognitive and affective learning experiences. Each week, the participants demonstrated increased knowledge and understanding of spiritual gifts. They were presented the opportunity to express this through simulating the manifestation of various gifts of the Spirit in the final week.

Project Week Six, Teaching Summary of Lesson Five: Spiritual Gifts Breakthrough - Manifestation Utilizing Gifts Simulation Scenario

This session culminated the assessments, questionnaires, expository teaching and learning from weeks two to six. The teaching workshop equipped the participants to utilize the gifts of the Spirit. That said, it was essential to recognize that the time frame for some participants' actualization of their gifts was beyond the six-weeks duration of this project. The data analysis obtained from testimonials indicated evidence of a willingness to change behavior among the participants. Data also showed that the participants desired continuation in developing their gifts. They are willing to seek opportunities to put their gifts into practice to build the church. It was essential to establish a link between the teachings and cognitive changes in the participants. The link showed that the participants had cognitive experiences, and affective changes were also likely during the workshop. The same reasoning holds that conative changes are realistic with cognitive and affective changes occurring. It was also important to note that changes are sequential. The participants' narratives were relevant in helping me understand that behavioral changes result from cognitive processes within a person's mind followed by

consenting behavior. A biblical passage speaks to the same point. A person's thoughts affect their behavioral development. "As a man thinks in his heart, so is he" (Proverbs 23:7). In the case of the project participants, it was vital that they first learn about the gifts of the Spirit and gain a perspective of how the gifts manifest. Visualizing how the gifts operated under what circumstances and their effectiveness encouraged the participants to have desire and motivation for personal experiences with their gifts.

Summary of Learning

According to the data, the teaching workshop encouraged the participants to change their behavior. With that said, affirming manifestations of their gifts is reliant upon follow-up. However, the visual reaction to changes in the participant's thinking, motivation, and desire was demonstrated by the participant's responsiveness and eagerness to apply themselves to all project requirements including the scenario assignments. Also, a factor to be considered was the time frame for the participants' actualization of their gifts. However, in this case, it was not within this project's duration.

Although overwhelming responsiveness was received, this did not resolve the research question regarding the lack of the manifestation of the gifts of the Spirit. Still, more was needed. Nevertheless, findings supported the hypothesis in that by engaging in educational workshops, the participants discovered and learned to identify the gifts of the Spirit. They were equipped to use their gifts and explored how those gifts are to be acted out in their lives. Again, the participants positively expressed their interests and appreciation for their workshop experience. It was a learning experience that for many was pivotal according to their written comments.

Participants' Learning Experiences

By observation, the participants were collected and controlled but not unresponsive to their exposure to the six weeks workshop. Ideally, conative changes occur during workshops. However, beyond the affirmation of the types of changes that were stated in the participants' narratives, it cannot be affirmed that other manifestations did not take place. To better explain, there was no open display or manifestation of any of the gifts in the speaking/vocal gifts category, tongues, interpretation of tongues, and prophecy during the workshop. However, in the revelation gifts category, participant P01012 claimed to have a word of knowledge which led to the group praying for a fellow participant's child. In the power gifts category, another participant, P01019, claimed to be led by the Holy Spirit in the gift of faith, to pray for a fellow co-worker. It was reported that the co-worker later stated that the condition was improving after the prayer. Interestingly, one of the participants, P01012, claimed to have had the gift of the word of knowledge manifest on prior occasions. Similarly, participant P01012 claimed that the gift of faith had unknowingly manifested on other occasions and having the opportunity to learn about the gifts has helped her understand and recognize her gifts. After the participants' testimonials, the group affirmed these occurrence as gifts of the Spirit. Other claims that were given could not be supported; however, they are not distinct to these participants. It is safe to say that it is possible to be used by the Spirit without recognizing that ability or enablement constitutes the manifestation of a spiritual gift. A case in point is, a believer might perceive a talent as a spiritual gift, or a spiritual gift as a talent and attribute the work or manifestation of the Spirit as something for which they have a natural gift overlooking the supernatural element that is involved. For example, the gift of

prophecy, as with each gift of the Spirit, is intended to encourage, comfort, and build up. Preferably, as Paul wished it to be, all believers do precisely this through their words and actions. At times, the gift of prophecy or a word of wisdom, knowledge, or discerning of spirits may be operating in this manner without a believer consciously attributing their behavior to the Holy Spirit manifesting His gifts. In principle, because in Him we live and move and have our being, the Holy Spirit is at work, present tense, in us and through us according to His good pleasure and not always with our conscious consent.

The final workshop exercise involved two phases. In the first phase, the objective was to establish a link between the teaching and its cognitive effects to measure how the information gained by the participants influences their learning and ability to manifest gifts of the Spirit. In the next phase, the goal was to observe if the participants were able to identify specific gifts of the Spirit and, then, note whether any manifestations of a gift of the Spirit occurred that corresponded to a ministry need presented in the scenario. In the actual gifts simulation exercise, the participants named the gift(s) associated with the scenario presented. Afterward, the participants simulated how that gift looked in operation.

The proposed method involved giving each participant a scenario placard. Each placard presented the participant with a situation requiring the manifestation of a specified gift of the Spirit for ministering to that need effectively. However, group exercises were conducted instead of individual simulation exercises during the project. In every instance, the participants were instructed with Scripture illustrations of the gift in operation and led through the exercises as needed. The gifts selected for the exercises

were from the revelation category, the power category, and the speaking/vocal category of spiritual gifts.

After the exercise, the participants were referred to their initial Gifts Assessment results and asked to conclude their workshop experience. They resolved that the gifts of the Spirit operated through believers but under the Holy Spirit's influence and that the absence of manifestation of spiritual gifts in a believer's life is not conclusive. To presume that believers do not have spiritual gifts due to the absent of manifesting them contradicts New Testament Scripture and historical church teachings. As examined in the Historical Foundations chapter, the life of George Fox illustrated that spiritual gifts actively manifested and contributed to the building of the Quaker community and church.

However, consistent with New Testament church practices is the role believers have in availing themselves of opportunities to partake in the ministry of building up the church by using their spiritual gifts as the Holy Spirit intends. The operation of the Holy Spirit's gifts as an expression of his presence and power results in effective ministry that impacts the lives of people beyond words.

The Spirit gave the church a clear pattern that must be followed. It is a pattern that is as meaningful as the one shown to Moses. "Do all things according to the pattern" were the instructions given to Moses (Exodus 25:40). Through the writings of Paul and Luke, the church has a clear pattern of the manifestation of spiritual gifts and how they are to operate in the church. The project aimed to teach and encourage participants to "follow the pattern" in Scripture for ministry through the manifestation of their spiritual gifts.

For analysis of the project and the methods used, the following information consists of the presentation of data, charts, and graphs that were used in the data analysis process. The information is not conclusive of every detail involved in the six-week gathering. However, the data included was sufficient in informing the project hypothesis and determining its results.

Attendance Register

A total of fifteen participants took part in the six-week project. Attendance and participation influenced the participants' quality of learning experience. Below is a summary of the participants by code and attendance.

Table 1. Attendance Record[3]

Code	Week 1 Introduction	Week 2 Identifying the Gifts	Week 3 Revelation Gifts	Week 4 Power Gifts	Week 5 Speaking/Vocal Gifts	Week 6 Manifestation	Total # Attn	Attn Percent
P01010	y	y	y	y	y	y	6	100%
P01011	y	y	y	y	y	y	6	100%
P01012	n	y	y	y	y	y	5	83%
P01013	y	n	y	n	n	n	2	33%
P01014	n	n	n	n	n	n	0	0%
P01015	y	n	n	n	n	n	1	16%
P01016	y	y	y	y	y	y	6	100%
P01017	y	n	y	n	n	y	3	50%
P01018	y	y	y	y	y	y	6	100%
P01019	y	y	y	y	y	y	6	100%
P01020	n	y	n	y	n	n	2	33%
P01021	y	n	y	y	y	y	5	83%
P01022	y	y	y	y	y	n	5	83%
P01023	n	y	y	n	y	y	4	66%
P01024	n	y	n	y	n	y	3	50%
P01025	y	y	n	y	y	y	5	83%

The above attendance log indicates the level of engagement by the participants for the six-week workshop. Those in attendance for week one completed the preliminary activities necessary to continue the project, including the project introduction, signing the Informed Consent Forms, answering the pre-gift assessment questionnaire, completing

[3] Participant 01015 opted out after week 1, and 01014 opted not to participate in the project.

the Gifts Assessment Key, and responding to the pre-project questionnaire. Upon completing the gift assessment, the participants reviewed the results.

During the gift assessment review, there was a discussion about interpreting the results for use in the project. Also, time was allotted for answering the pre-gift assessment questionnaire. Upon its completion, there was an explanation for the questions and a discussion about how the responses were necessary for providing data for final analysis. The final part of the week one session engaged the participants in locating the three gifts that the gifts assessment key indicated that they had the highest confidence level for manifesting. This essentially indicated their "top" three gifts. An illustration of this is shown in Table 2, (later on in this chapter), using participant P01025 as an example.

Data Analysis: Participant Profiles-Gifts Assessment/Inventory/Analysis

The participant profile data provided a comparative analysis of week one versus week six Gifts Assessment. The pre- and post-gift assessment questionnaires measured how the participants' understanding of the gifts changed after participating in the workshop. It was also an indicator of how the participants' concept of his/her engagement with their spiritual gifts was affected during the study. In other words, what caused the changes in the assessment's outcomes? Additionally, the chart displays how the assessment ranks the participants' level of proficiency or capacity to manifest any of the nine gifts of the Spirit. For example, the chart highlights the participants' top three gifts in each category of gifts, revelation, power, and speaking/vocal, to encourage participants

to activate these gifts because the assessment showed this is where their proficiency and propensity lie.

The participants understood that their profile is an interpretation of the data they provided in response to the Gifts Assessment Questionnaire in weeks one and six. To further explain, Table 2 (see below) does not reflect that any of the project participants having experienced the gift of speaking in tongues or interpretation of tongues. It would be strange if this were the case, considering some participants have Pentecostal/Charismatic backgrounds. To clarify, the Table 2 chart results are for one participant only (P01025). To restate, Table 2 indicates that (P01025) showed negative experiences with the gifts of speaking in tongues and the interpretation of tongues. Note, compiling this data also provided the same analysis for the group. Again, this information was helpful for discussion and motivation. The participants became aware of the presence of their gifts individually and how they ranked collectively in the church. The only remaining issue was the activation of the gifts. Based upon the Gifts Assessment results, the following chart showing “ranking of gifts” is for an individual participant.

Table 2. Participant P01025

Gifts	Week 1 Gift Assessment Total	Week 6 Gift Assessment Total	Week 1 Rank of Gift	Week 6 Rank of Gift
Wisdom	12	14	1	2
Knowledge	10	11	2	4
Discerning of Spirits	8	8	4	6
Faith	8	15	4	1
Healing	0	7	7	7
Miracles	3	10	6	5
Prophecy	10	12	2	3
Tongues	0	0	7	8
Interpretation of Tongues	0	0	7	8

Compiling this data also provided the same analysis for all participants in the group. This information was helpful for discussion and motivation. Additionally, it assisted the participants in becoming aware of the presence of their gifts individually and and how they ranked collectively for use in the church. The group appreciated and was encouraged to find that collectively its higher rating for gifts were for the word of wisdom, word of knowledge, and discerning of spirits and faith. The remaining issue was

activation of their gifts. Again, based on the Gifts Assessment results, Table 2 shows the individual gifts ranking for (P01025). The Table 3 chart is for participant P01010 with the ranking for each of the nine gifts.

Table 3. Participant 01010 assessment score nine gifts highlighted.

Question #	*Score*	*Question #*	*Score*	*Question #*	*Score*	*Question #*	*Score*	*Question #*	*Score*	*Total*	*Gift (see pp. 75 - 77)*
1	*3*	*28*	*1*	*55*	*1*	*82*	*1*	*109*	*1*	*7*	*A. Prophecy*
2	*2*	*29*	*1*	*56*	*2*	*83*	*1*	*110*	*1*	*7*	*B. Pastor*
3	*1*	*30*	*1*	*57*	*1*	*84*	*2*	*111*	*2*	*7*	*C. Teaching*
4	*2*	*31*	*2*	*58*	*0*	*85*	*1*	*112*	*1*	*6*	*D. Wisdom*
5	*1*	*32*	*1*	*59*	*1*	*86*	*1*	*113*	*2*	*6*	*E. Knowledge*
6	*2*	*33*	*3*	*60*	*0*	*87*	*2*	*114*	*1*	*8*	*F. Exhortation*
7	*1*	*34*	*1*	*61*	*1*	*88*	*1*	*115*	*2*	*6*	*G. Discerning of Spirits*
8	*2*	*35*	*1*	*62*	*1*	*89*	*2*	*116*	*1*	*7*	*H. Giving*
9	*2*	*36*	*1*	*63*	*2*	*90*	*3*	*117*	*3*	*11*	*I. Helps*
10	*1*	*37*	*2*	*64*	*1*	*91*	*1*	*118*	*1*	*6*	*J. Mercy*
11	*2*	*38*	*1*	*65*	*1*	*92*	*1*	*119*	*1*	*6*	*K. Missionary*

12	1	39	3	66	2	93	1	120	2	9	L. Evangelist
13	1	40	0	67	1	94	2	121	1	5	M. Hospitality
14	2	41	2	68	1	95	1	122	1	7	N. Faith
15	2	42	1	69	2	96	2	123	2	9	O. Leadership
16	2	43	1	70	3	97	2	124	2	10	P. Administration
17	1	44	2	71	2	98	1	125	0	6	Q. Miracles
18	1	45	1	72	1	99	1	126	1	5	R. Healing
19	0	46	0	73	0	100	0	127	0	0	S. Tongues
20	0	47	0	74	0	101	0	128	0	0	T. Interpretation
21	1	48	1	75	3	102	0	129	1	6	U. Voluntary Poverty
22	0	49	0	76	0	103	0	130	0	0	V. Celibacy
23	0	50	1	77	1	104	0	131	1	3	W. Intercession
24	1	51	0	78	0	105	0	132	0	1	X. Deliverance
25	2	52	0	79	2	106	2	133	2	8	Y. Service
26	0	53	2	80	1	107	1	134	0	4	Z. Apostle
27	2	54	1	81	1	108	1	135	2	7	AA. Leading Worship

The above table provides a total view of the participants' gift assessment results from the entries made by the participants. In addition to the manifestation gifts (the gifts of the Spirit that were the primary focus of this study), it includes the participant's motivation gifts and ministry gifts. This information was valuable in increasing their incentive to activate their gifts and helping the participants better understand how the Holy Spirit distributes gifts in the church for serving and edification. With this information, each participant sees the connection between their gifts and other group participants.

Table 4. Gifts Category and Group Scores

	Revelation			Power			Inspiration			
Participant #	Wisdom	Knowledge	Discerning of Spirits	Faith	Healing	Miracles	Prophecy	Tongues	Interpretation of Tongues	Total
01010	5	4	2	6	1	3	1	2	0	24
01011	6	7	1	2	4	2	3	0	0	25
01012	7	8	3	4	4	5	6	4	3	44
01015	10	6	6	12	2	11	6	0	1	54
01016	8	8	7	9	6	8	8	8	6	68
01017	8	7	10	10	1	5	5	3	1	50
01018	11	10	14	11	11	8	9	9	6	89
01019	4	4	1	4	0	3	2	1	0	19
01021	6	1	5	3	0	0	5	4	6	30
01023	8	2	9	9	3	4	5	0	0	40

01024	8	6	6	8	7	8	3	6	0	52
01025	12	10	8	8	0	3	10	0	0	51
Total	93	73	72	86	39	60	63	37	23	546
Rank	1	3	4	2	7	6	5	8	9	
Percentage	17%	13%	13%	16%	7%	11%	12%	7%	4%	

In qualitative studies such as this project, there are standard methods used to accurately measure the responses provided by participants. In this project, each process involved a different strategy to accomplish an end goal. The end goal was to substitute the non-experiential status of the gifts without manifestation of the Spirit, for experiential involvement with the gifts as described in 1 Cor 12:1-11, the biblical foundation passage for this study. Through implementing qualitative research methodology, this study attempted to answer the question, why is there an absence of manifestation of the gifts of the Spirit. As mentioned, there were different strategies employed to get a solution to this problem. The strategy was purposeful in that, even asking participants the same questions was done with a plan. The reason for this was to get the most accurate responses that add to the credibility of this project. Although this may not account for the recurring use of subjective words and phrases in their narrative responses, I better understand how the participants view the Holy Spirit's involvement in manifesting spiritual gifts in a believer's life. Again, in the views of these participants, the Holy Spirit must initiate the operation of their gifts.

Interview Questions

The post-study interviews conducted during the final segment of the six-week workshop consisted of three questions. As previously mentioned, the interview session was group-oriented rather than individual conversations. An open interview allowed the participants to share their thoughts with other participants. As noted, the methods used to measure the effectiveness of this project to accomplish its goal are relative in how they compare with Scripture evidence concerning the manifestation of spiritual gifts. The purpose of the first question was to gather data to inform research hypothesis and to have a final opportunity to discover the participants' experiences, beliefs, feelings, and understandings about the manifestation of the nine gifts of the Spirit, and their plans about putting them into use to meet the needs of the church.

Interview Question 1: Do you believe that God uses the supernatural gifts of the Spirit to meet the needs of the church? If not, why? If so, how do you know that your gift is being used? The next question was asked to discover the participants' understanding of the purpose of spiritual gifts in the church. Additionally, the responses to this question helped to inform the answer to the research question and hypothesis.

Interview Question 2: Paul mentioned nine spiritual gifts in 1 Corinthians 12. How did the Holy Spirit make believers aware of their gifts? The next question was asked to discover the participants' beliefs about how the Holy Spirit affirms spiritual gifts in the life of believers. To provide qualitative data to inform the hypothesis and respond to the research question, it asked why gifts of the Spirit are not manifesting in the context studied in the project.

Interview Question 3: How do you expect the Holy Spirit will affirm that you have spiritual gifts that will meet needs in the church?

Interview Questions Analysis

For interview question 1, ten of the fifteen participants, 66.6%, responded, yes, to believing that God uses supernatural gifts of the Spirit to meet the church's needs. Five participants were unavailable, so it is unknown whether the remaining 33.4% of responses to this question would have been yes or no. Respondents were participants: 01010, 01011, 01012, 01016, 01018, 01019, 01021, 01023, 01024, 01025.

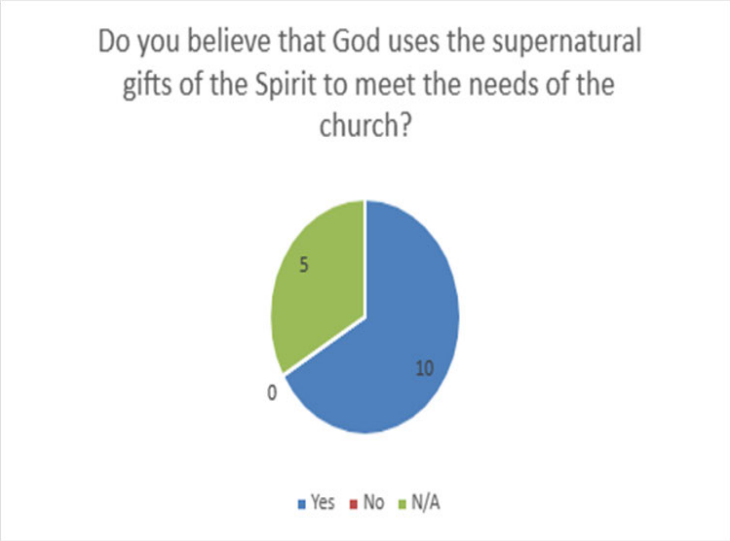


Figure 1. Interview Question 1

For interview question 2, ten of the fifteen participants, 66.6% responded. The remaining 33.4% of responses to this question were yes or no. Six of the participants were not available. Respondents were participants: 01010, 01011, 01012, 01016, 01018, 01019, 01021, 01023, 01024, 01025.

Figure 2. Interview Question 2.

For interview question 3, ten of the fifteen participants, 66.6%, responded. Analysis of the responses showed that the word "manifestation" was used by two of the participants, which represents 13.3% in referring to how the Holy Spirit makes believers aware of their gifts. So, two out of the fifteen completing the interview questions thought of "manifestation" and two believed prompting, as the way the Holy Spirit makes believers aware of their spiritual gifts. Respondents were participants: 01010, 01011, 01012, 01019, 01016, 01018.

Figure 3. Interview Question 3

When reviewing the responses, it was also noted that in interview question 2, participants 01012 and 01018 used recurring phrases. One phrase that was used twice was "the word of God." At least two participants believed that the Holy Spirit makes believers aware of their spiritual gifts through the "word of God." This recurring response to this question shows that two out of fifteen agreed, which is 13.3%. So, once more, two out of the fifteen completing interview question 2 thought of the "word of God" as an appropriate answer. Respondents were participants: 01012, 01018.

As mentioned, another phrase that was used twice, was the "prompting" of the Holy Spirit. At least two of the participants, P01016 and P01021, believed the way in which the Holy Spirit makes believers aware of their spiritual gifts is through "prompting." This recurring response to this question shows that two out of fifteen, which is 13.3% agreed. Again, two out of the fifteen completing interview question 2 thought of the Holy Spirit's "prompting" of the Holy Spirit as an appropriate answer. Respondents were participants: 01016, 01021.

Interestingly, the word "prompting" was frequently mentioned during group discussions and open conversation during the study. From a research perspective, this shows that participants in our study felt it necessary to be prompted in some manner by the Holy Spirit before using their spiritual gifts. To what extent prompting leads the participants to use or not use their gifts cannot be determined without further investigation.

The word "experience" recurred as the response to interview question 2. Once more, the analysis of the responses showed that the word "experience" was used by two

of the participants, which again represents 13.3% in referring to how the Holy Spirit makes believers aware of their gifts. So, two out of the fifteen completing the interview questions thought of "experience" with the gifts as being the way in which the Holy Spirit makes believers aware of their spiritual gifts.

Again, the word "prompting" was frequently mentioned during group discussions and open conversations during the study. Also, the same is true about using the word "experience" during group discussions and general conversations about the manifestations of the gifts of the Spirit. The significance of this is the participants felt that "prompting" and "experience" are necessary if one is to be aware of their gift and if it is to be used by the Holy Spirit. The recurrence of words and phrases like these showed that the participants shared in expressing what they believed about how the Holy Spirit makes them aware of their need to use their gifts. In this case, without "prompting" or having an "experience," their gifts would not be used.

A closer look at data from the narrative responses to interview question 2 indicated a natural grouping between the participants. There were four distinct groups. The first grouping was the participants who used the word "manifestation" to describe how the Holy Spirit makes believers aware of their gifts. Group 1 consisted of P01010, and P01011. Group 2, consisting of P01023 and P01024, used the word "experience" in their description of how believers are made aware of their gifts by the Holy Spirit. Group 3, consisting of P01012 and P01018, used the phrase "word of God" in their description of how the Holy Spirit makes believers aware of their gifts. Group 4, consisting of P01016 and P01021, used the phrase "prompting of the Holy Spirit" to describe how believers are made aware of their gifts. The four distinct group findings make the point

that eight out of ten participants who answered interview questions 2, or 80%, shared a connection with their views on how the Holy Spirit makes believers aware of their gifts even when influenced by different factors.

This natural grouping presented the opportunity to investigate how coupling those with the same gifts strengthened their effectiveness in manifesting them. Presuming that in any group, some have more passion than others. In circumstances like this, the more passionate may invigorate the less passionate and provoke them into using their gifts. At any rate, the information gained from this questionnaire was essential in analyzing the data collected from other methods in this project. Together, they provided insight into the ways in which the participants understood the gifts of the Spirit and how they manifested in the local church community. Shared views on how the Holy Spirit operates can mean there is a link between believers that can be useful in team ministry. In this way believers can complement each other as they work to edify the church.

This study aimed to help the participants close the gap between simply being informed and actual manifestation of their gifts. The most important objective for this project was resolving the problem with a lack of manifestation of the gifts. Even so, each time participants engaged in an exercise, it was a step in the right direction. Conceivably, understanding the gifts and becoming familiar with how they operated invited involvement with them in an experiential but practical manner, which was the premise for the simulation exercise conducted in week six. In qualitative studies such as this project, noting repetitive occurrences is a standard methodology used to accurately measure the responses provided by participants. As previously stated in this project, participants were intentionally asked the same questions to get the most accurate responses for the sake of

credibility. Although this may not account for the recurring use of words and phrases in their narrative responses, what the participants stated in their narrative responses was unsolicited. And as a result, there is a better understanding of how the participants viewed the Holy Spirit's involvement in manifesting spiritual gifts in a believer's life. Again, in the views of these participants, the Holy Spirit must initiate the operation of their gifts.

Focused Journaling Analysis

The focused journaling aim was to stimulate narrative responses that would inform the hypothesis and contribute to finding an answer to the research question: Why is there a lack of manifestation of the gifts of the Spirit? Knowing the participants' beliefs about the gifts of the Spirit was important. Their opinions about whether gifts are a viable substitute for the gifts of the Spirit was important in determining why participants were not manifesting their gifts of the Spirit. Based upon 1 Corinthians 12:1-11, which was the biblical foundation for this project, believers receive spiritual gifts as the Holy Spirit wills. The Holy Spirit intends for all believers to use their gifts to help build the church. Therefore, it is crucial for gifts to manifest through believers. In the early church, the manifestation of spiritual gifts was standard normal behavior among the believers.

For this analysis, the responses for participants' P01010, P01011, P01012, and P01016 were randomly chosen along with three of the journaling questions – 2, 3, and 4 – to measure their views about the need for spiritual gifts to be operating in the church. The journaling questions were asked to generate feedback from the participants that disclosed their views about the need for spiritual gifts to operate in the way the Holy Spirit intends to build up the church (see Figure 4).

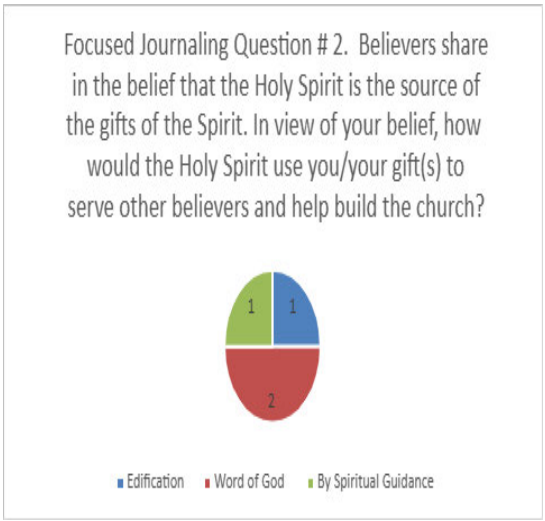


Figure 4. Focused Journaling Question # 2

The response to question 3 (Figure 5), is to determine if the participants recalled or interpreted any experiences relative to the project's study on the manifestation of spiritual gifts.

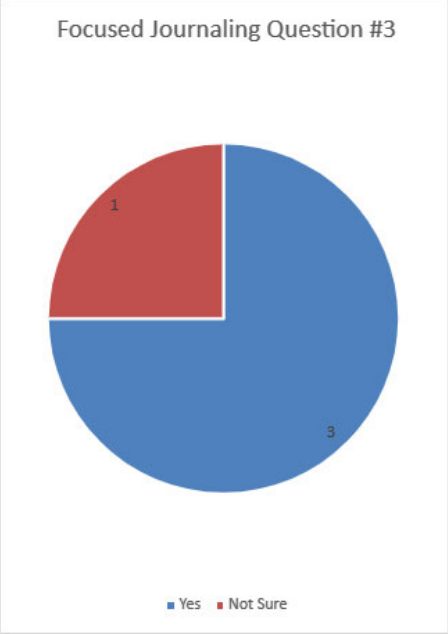


Figure 5. Focus Question # 3

The following chart for Focused Journaling question 4 shows three participants who claimed to have specific gifts of the Spirit due to participating in this study.

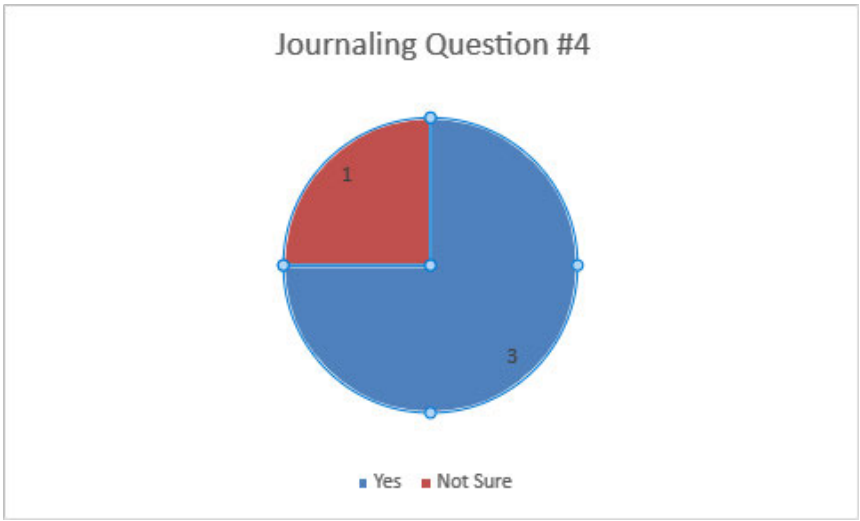


Figure 6. Focus Question # 4

Post-Study Gifts Assessment Questionnaire

The analysis of this data measures the participants' knowledge and understanding of the gifts of Spirit specific to how they manifest through believers. The following are the results from three participants' questionnaires. (See Appendix C for questionnaire). Respondents were P01017, P01019, P01023.

Possible responses are (a) Most of the time, (b) All of the time, (c) Some of the time, (d) Not at all.

Participant: P01017, Questions: 1. C, 2. A, 3. C, 4. A, 5. C, 6. D, 7. D, 8. D, 9.d.

Participant: P01019, Questions: 1. C, 2. C, 3. C, 4. C, 5. A, 6. D, 7. D, 8. A, 9.d.

Participant: P01023, Questions: 1. C, 2. A, 3. A, 4. C, 5. C, 6. C, 7. A, 8. C, 9. D.

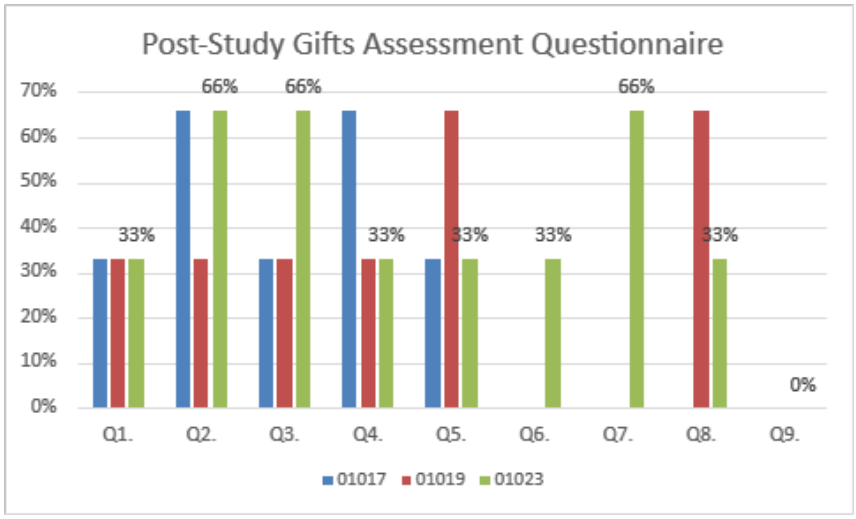


Figure 7. Post Study Assessment Questionnaire Data

Post Project Themes/Assessment

Some apparent themes surfaced during the project. These themes appeared in discussions, feedback, and responses to the questionnaires. One theme that surfaced was about fear. Spiritual gifts are operated by faith and fear can prevent the manifestation of spiritual gifts. Another theme was condemnation. Guilt and negative feelings of unworthiness can stop believers from seeking to experience the manifestation of their spiritual gifts. Also, partnership with the Spirit was an important theme that surfaced during group discussions. Believers are co-laborers and in partnership with God in exercising their spiritual gifts to help build the church. This project helped participants to understand the importance of these themes that surfaced during the project and make the connection between the manifestation of their gifts, faith, freedom from condemnation, and partnership with God.

As stated earlier, the participants eagerly engaged in learning more about the Holy Spirit and how to manifest their spiritual gifts. The objective was to equip the participants

to put their gifts into practice. In this respect, the methods and strategies worked well. The project succeeded in helping the participants take the necessary first steps toward putting their gifts into practice. Each participant knows what gifts have been given to them. At least those gifts have been identified according to the Spiritual Gifts Assessment inventory. Altogether, the project was effective in empowering and raising the participants' level of understanding about the gifts of the Spirit and how they manifest.

Conclusion

In retrospect, I believe that streamlining the project would have increased the amount of time for hands-on activities. Ironically, what did not work as well as expected was the questionnaires. While the questionnaires produced analysis data for the project, interpreting the participants' narrative responses was challenging. Gathering research data took more time than anticipated. Involving the participants with opportunities to implement their gifts in "field" exercises and ministry settings where the gifts of the Spirit were needed would have been beneficial to the project. In the future, sufficient time in "doing" the gifts would be more advantageous to the participants experiencing manifestation of their gifts. However, this is not to say that within the project study group there was not a need for the manifestation of spiritual gifts. Also, having outside guests experienced with the operation of spiritual gifts take part in the teaching sessions would be productive. With the benefit of hindsight, including one more session would have increased the opportunity to develop more connections with the assessment results.

The project significantly impacted the participants. After the last session, the participants expressed appreciation for everything they learned. They stated that it was a

worthwhile experience and worth continuing because they believed that learning to manifest their spiritual gifts was a necessary step to being used in building the church. When asked if they wanted to stay with the topic beyond the end of the project, they agreed that it was the right time for the church to engage in this study. So, the teachings on the gifts of the Spirit have continued, and there is a renewed enthusiasm for the gifts and a desire to build deeper relationships with the Holy Spirit. Those who have gotten on board with the study would like to do the workshop again, and this time with a broader context to share in the experience. What is encouraging is that the language and conversation has changed. There is more dialogue among the member about manifesting the gifts of Spirit, in particular, the gift of discerning of Spirits.

We are encouraged that there is also outside interest in the project. Two local pastors are interested in the project and the possibility of conducting a similar workshop within their contexts. Because of this project, besides expanding my understanding of research and how to conduct a research project, I have seen God use this study on the gifts of the Spirit to draw our congregation closer to Him. Not only is He doing that, but at the same time, we are becoming more aware of the need to function as a body. The atmosphere within our congregation has changed from being doubtful to expectant and hopeful. I am feeling more inspired and optimistic about the future. On the one hand, though the project was not as successful as I had hoped, yet it succeeded as God would have it reassuring us in all things He is faithful.

The manifestation of spiritual gifts remains relevant for discussion in the church. This project recognized that there are opposing views over which gifts are rational and credible for the church. This sets forth a determination to continue exploring why there is

a lack in the manifestation of spiritual gifts in a church that desires their continuation. It is acknowledged that some in the broader context have accepted the cessationist view. Other factors that influence the lack of manifestation of spiritual gifts such as fear of making mistakes, fear of hurting someone, embarrassment, drawing attention to self, fear of condemnation by others in the church, and fear of rejection are all viable conclusions.

However, the manifestation of the gifts of the Spirit throughout church history beyond the death of the apostles and even into the 21st century continues to validate that the gifts of the Spirit have not ceased. The ministry of the Holy Spirit still manifests itself in the church as it did through the lives of the early church fathers, the reformers like Wesley, Fox, and Calvin, and the hundreds of 21st-century Pentecostal and charismatics leaders.

I believe, as did Paul and countless others, that the Holy Spirit distributes gifts as he wills.[4] He empowers believers today with supernatural gifts, which Paul lists in 1 Corinthians 12. These nine gifts continue to exist and are especially needed in the church for the same reasons as the Holy Spirit intended: comforting, exhorting, and edifying believers until the return of Christ. Though the use of all gifts results in the building up of the church, these nine gifts are a distinct manifestation of the Holy Spirit, unlike the other ministry and motivational gifts. Among other outcomes of the project was finding more productive means for enhancing my leadership skills and engaging in the practical use of spiritual gifts. I learned that the church needs consistent leadership that involves the church in interacting with the gifts of the Holy Spirit. I have learned that the agitation felt

[4] John Potts, "Twentieth-Century Charismatics," in *A History of Charisma*, https//doi.org/10.1057/9780230244832_7.

in my spirit was one reason that I conducted a project on this topic. Another reason was a longing for our church to experience a fuller expression of the presence and power of the Holy Spirit through the manifestation of His gifts. Furthermore, for reasons only fully known by Him, the Holy Spirit has deposited a strong desire within us to fill a gap between awareness of His gifts and living through practical experiences with them. It is clear to me that the Holy Spirit connected my ministry journey with this project. I am learning what it means to not despise the days of small beginnings.

Lastly, through the DMin process, this project created a space for me to engage in learning experiences that will always be a pivotal part of my life and ministry. I learned to value the presence of the Holy Spirit even more and better understand how God is working in my life and in the church, both privately and openly, to fulfill His will and do His good pleasure. This is worth more than can be put into words. The outcome of this project has not undermined my faith or confidence in God, nor has it caused me to question whether God intends for our church to experience the manifestation of spiritual gifts as a standard practice in our congregation. Instead, as previously stated, the outcome inspires me to strengthen my conviction and continue pursuing love and desiring the manifestation of spiritual gifts as Paul welcomed all Christians to do in 1 Corinthians 14:1.

APPENDIX A

INFORMED CONSENT FORM

INFORMED CONSENT FORM

Investigator Name: Charlie R. Coleman

Contact Information: crcoleman@united.edu cell # [redacted].

Introduction: I am a doctoral student at United Theological Seminary.

Purpose: I am conducting a study on Spiritual Gifts.

Requirements for Participation: You are invited because after an announcement about the proposed project, you communicated a desire to participate in this study.

Procedures.

If you agree to be in the study, you will be asked to participate in an educational training workshop. We will have six focus sessions for two hours over the course of six weeks in the main meeting room.

Human Subject participation:

All the participants must have consented to be in the study and participants must be protected and treated fairly throughout the study. Women who are pregnant or may become pregnant during the study, must provide a doctor's note for their safety, since they are considered a protected class (i.e., vulnerable population) by the Federal Law.

Risks:

No participants will be forced to continue any portion of this study against their own volition. If for any reason you experience discomfort of any kind, including physical, psychological, social, or economic discomfort or inconvenience, please contact me directly in person, on the phone, or by electronic communication.

Benefits:

The benefits of this research are of a holistic nature. This study equips the participants for serving the whole person within and outside of the church community. Individuals participating in this study will experience the satisfaction of sharing in the ministry of the Holy Spirit, and by practicing their unique spiritual gifts, will contribute to the welfare of others.

Voluntariness:

Participation is voluntary and you may skip any questions you do not wish to answer. You can also stop participating at any time. Your decision to participate will have no impact on your membership in the congregation or whatever else you think this study may have an impact upon. If something makes you feel uncomfortable in any way while you are studying, please contact me directly in person, on the phone, or through electronic communication. My contact information is at the top of this consent form. You can refuse to respond to any or all the questions, and you will be able to withdraw from the process at any time.

Confidentiality: We will be careful to keep your information confidential, and we will ask you and all the focus group members to keep the discussion confidential as well. There is always a small risk of unwanted or accidental disclosure. The conversations and the focus groups will be recorded and transcribed only with your permission. Any notes, recordings, or transcriptions will be kept private. The researcher will be the only one with access to your information. The files will be encrypted, and password protected. You can decide whether you want your name used.

Summary:

If you have any questions about the research study, please contact me.

Signature:

Signing this paper means that you have read this, or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be mad if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing _____

Date_____ Signed Participate in the Project/Study

APPENDIX B

PRE-GIFT ASSESSMENT QUESTIONNAIRE

Pre-Gift Assessment Questionnaire

1. The gift of Prophecy enables believers to receive revelations from the Holy Spirit about what God is saying to the church. Those with this gift tend to call out sin and speak on behalf of God's Word with clarity. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

2. The Gift of Wisdom enables believers to identify principles in Scripture or what is in the mind of the Spirit and apply them to everyday circumstances that need solutions. Those with this gift tend to apply Scripture to situations needing solutions. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

3. The Gift of Knowledge enables believers to receive revelation that is not naturally acquired. Those with this gift tend to gain knowledge for teaching and instructing others about biblical truth from revelation or insight received from the Holy Spirit. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

4. The Gift of Discerning of spirits enables believers to identify the difference between truth, error, and the nature of certain behaviors, whether godly or ungodly. Those with this gift tend to be sensitive to "unclean' spirits." How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

5. The Gift of Faith enables believers to perceive with supernatural confidence the will and purpose of God. Those with this gift tend to press forward with or without the promises of God when others decline to do so. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

6. The Gift of Healing enables believers to cure sickness and bring people back to health and wholeness often separately from the use of natural remedies. Those with this gift have a strong desire to pray for people and tend to seize the opportunity to see varieties of healings take place as much as possible. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

7. The Gift of Miracles enables believers to perform supernatural acts outside of established order and means. Those with this gift tend to walk in authority and demonstrate Gods' work in word and power. They have a high confidence in God and acknowledge that He is the source of their miraculous work and power. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

8. The Gift of Tongues enables believers to speak to God in a language they have never learned. And through this gift believers may receive and give spontaneous communication from God to the church in an unknown language. Those with this gift also tend to give an interpretation of what was spoken in the unknown language, because they also believe it is what the Spirit is saying to the church for edification. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

9. The Gift of Interpretation of Tongues enables believers to give in an understandable language a spontaneous interpretation/declaration of a message that was previously given by the gift of tongues in an unknown language. Those with this gift also tend to respond to messages spoken to edify the church. When this gift is used the interpretation of the message may be prophetic in nature. How does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

The questions developed on this handout are the results of research from: *Spiritual Gifts: Their Purpose and Power,* by Bryan Carraway, Network: *Understanding For You in the Church*, by Bruce Bugbee, Don Cousins, and Bill Hybels, *Your Spiritual Gifts Can Grow Your Church,* by C. Peter Wagner, and the *Dake Annotated Reference Bible*.

APPENDIX C

POST- GIFT ASSESSMENT QUESTIONNAIRE

Post-Gift Assessment Questionnaire

1. Since the gift of Prophecy enables believers to receive revelations from the Holy Spirit about what God is saying to the church. And those with this gift tend to call out sin and speak on behalf of God's Word with clarity. How does this describe your experience with this gift after participating in this project?

a. Most of the time b. All the time c. Some of the time d. Not at all

2. The Gift of Wisdom enables believers to identify principles in Scripture or what is in the mind of the Spirit and apply them to everyday circumstances that need solutions. Those with this gift tend to apply Scripture to situations needing solutions. After your participation in this project, how does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

3. The Gift of Knowledge enables believers to receive revelation that is not naturally acquired. Christians with this gift tend to gain knowledge for teaching and instructing others about biblical truth from revelation or insight received from the Holy Spirit. Now that you have participated in this study, does this describe your experience with this gift in any way? If yes, in what way?

a. Most of the time b. All the time c. Some of the time d. Not at all

4. The Gift of Discerning of spirits enables believers to identify the difference between truth, error, and the nature of certain behaviors, whether godly or ungodly. Believers with this gift tend to be sensitive to "unclean' spirits." Since participating in the study, in what way does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

5. In this study you have learned that the Gift of Faith enables believers to perceive with supernatural confidence the will and purpose of God. Those with this gift tend to press forward with or without the promises of God when others decline to do so. Now that you have participated in this project, how does this describe your experience with this gift? If yes, in what way?

a. Most of the time b. All the time c. Some of the time d. Not at all

6. The Gift of Healing enables believers to cure sickness and bring people back to health and wholeness often separately from the use of natural remedies. When this gift is manifesting, believers with this gift have a strong desire to pray for people and tend to seize the opportunity to see varieties of healings take place as much as possible. After completing this study, in what way would you describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

7. Believers who manifest the gift of miracles are enabled to perform supernatural acts outside of established order and means. Also, those with this gift tend to walk in authority and demonstrate Gods' work in word and power. They have a high confidence in God and acknowledge that He is the source of their miraculous work and power. Since you have participated in this project, does this describe your experience with this gift? If yes, in what way?

a. Most of the time b. All the time c. Some of the time d. Not at all

8. The Gift of Tongues enables believers to speak to God in a language they have never learned. And through this gift believers may receive and give spontaneous communication from God to the church in an unknown language. Those with this gift also tend to give an interpretation of what was spoken in the unknown language, because they also believe it is what the Spirit is saying to the church for edification. After participating in this study, in what way does this describe your experience with this gift?

a. Most of the time b. All the time c. Some of the time d. Not at all

9. The Gift of Interpretation of Tongues enables believers to give an understandable language a spontaneous interpretation/declaration of a message that was previously given by the gift of tongues in an unknown language. Also, those with this gift also tend to respond to messages spoken to edify the church. When this gift is used, the interpretation of the message may be prophetic in nature. Does this describe your experience with this gift after participating in this project? If yes, in what way?

a. Most of the time b. All the time c. Some of the time d. Not at all

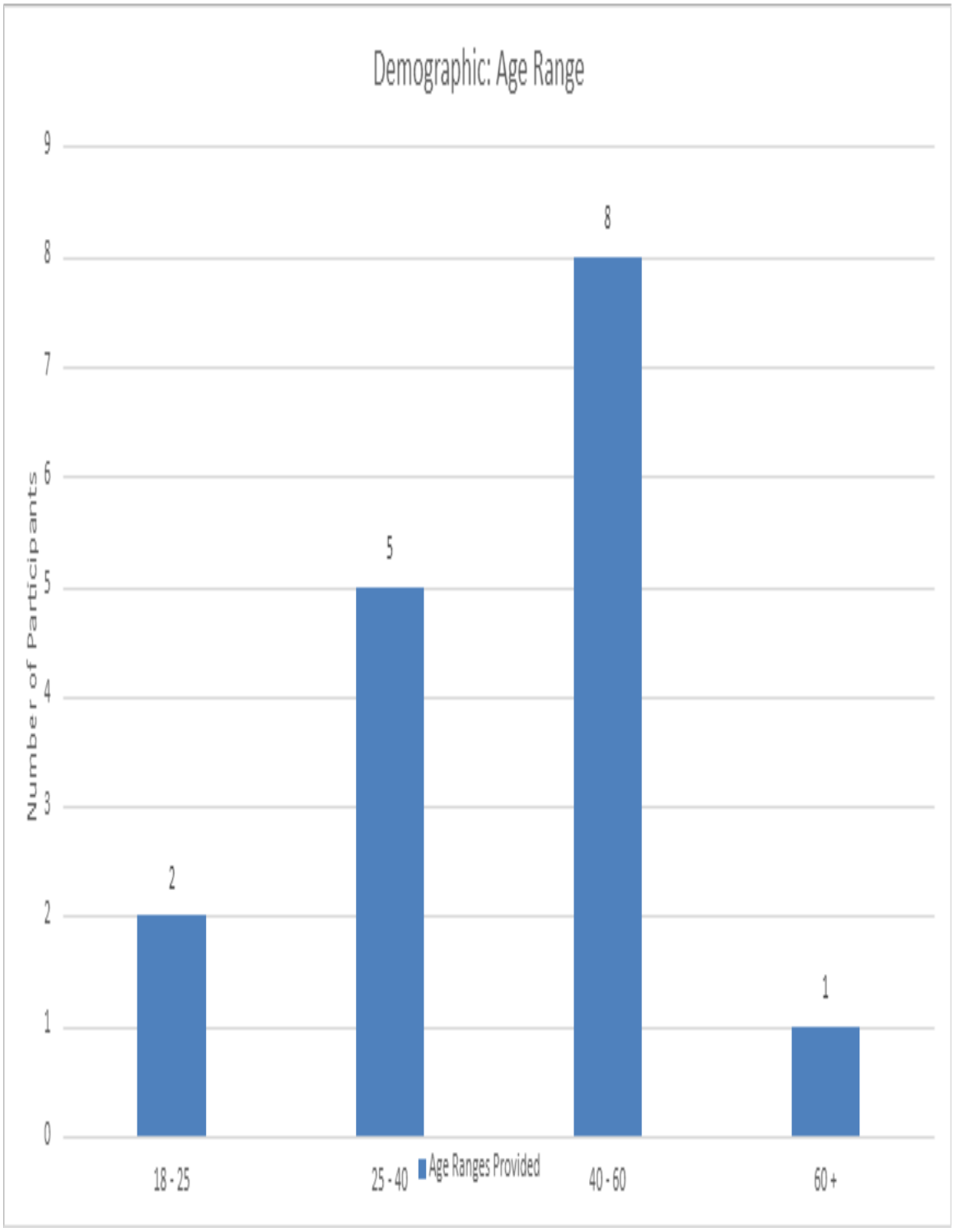
APPENDIX D

WAGNER CUSTOMIZED EXPANDED WORKSHEET

The expanded worksheet created and used for data collected in this project is accessible outside of this document.
https://onedrive.live.com/edit.aspx?resid=B232C13D2A344777!2506&ithint=file%2cxlsx&wdo=2&authkey=!AhgpGG8-lpxZvyU

APPENDIX E

DEMOGRAPHICS


Demographic: Age Range
Number of Participants
0
1
2
3
4
5
6
7
8
9
2
5
8
1
18 - 25
25 - 40
40 - 60
60 +
Age Ranges Provided

APPENDIX F

TEACHINGS THE GIFTS OF THE SPIRIT

Teaching the Gifts of the Spirit
For Manifesting in the
Local Church

Week Six (Scenario Exercise Layout)

The week six session culminated with the completion of the thesis Teaching on the Gifts of the Spirit for Manifesting in the Local Church. The problem in the local context is that there needs to be manifestations of the gifts of the Spirit. This project aimed to answer the research question: would a teaching workshop about the manifestations of the gifts of the Spirit conclude with the participants' understanding the gifts of the Spirit, identifying their spiritual gift(s), learning how to manifest their spiritual gift(s), and putting them into practice?

In 1 Corinthians chapter 12, Paul began by saying that the believers in the church must not be uninformed about spiritual gifts. That is to say, all believers are supposed to manifest the gift(s) given to them by the Holy Spirit to benefit the church. God intends for believers to operate in their spiritual gifts for the church to meet the needs of every member. 1 Corinthians 12:1 is a foundation for moving in the gifts of the Spirit.
In the book of Acts, the manifestation of spiritual gifts for this purpose makes this point. Not only did the apostles manifest their spiritual gifts, but other believers also did the same. Supernatural signs and wonders followed believers when and wherever the Holy Spirit was demonstrating His presence and power.

In the book *Spiritual Gifts: Their Purpose & Power,* Bryan Carraway states that every believer in the kingdom of God has a permanent abiding presence of the same Spirit that resurrected Christ from the dead. Furthermore, it is through the same Holy Spirit that spiritual gifts manifest in the lives of believers. Believers, in order to fulfill their callings, have an endowment of spiritual gifts for which they are accountable at the end of this life. The question to answer in this session (six) is where, when, and how do believers exercise their spiritual gifts? During this session, post-project spiritual gifts assessments and questionnaires were given to the participants allowing them to revise the pre-project assessments and questionnaires taken in week one. When the assessments and questionnaires were completed, there was a brief break before resuming with the remaining session segment. Recapping the earlier segment of the session led to the latter segment of session six. This was followed by prayer, worship, and transitioning into a brief exhortation for the participants to stir up their spiritual gifts.

The participants learned that the nine gifts of the Spirit are manifestations of the Holy Spirit, and their purpose is to build up the church. As the researcher, I restated that the Holy Spirit has given spiritual gifts to members of the church to address the needs of each other. I further emphasized that the gifts of the Spirit allow believers to work together in contributing gifts as the Spirit leads in the church's edification. Every gift is necessary for providing a rich experience and expression of the Holy Spirit's ministry in the church. In his ministry, the Holy Spirit desires to use believers where and when needed to strengthen the church and glorify God. The Holy Spirit desires harmony to exist with

Him, one another, and what he wishes to do. Our awareness of the Holy Spirit's will to minister to the needs of others, followed by obedience to his leading, corresponds to the work of God taking place through the manifestation of spiritual gifts. Understanding and responsiveness to our spiritual gifts is essential.

However, beyond being aware of the gifts of the Spirit and learning as much as possible about them is the need to manifest them. Where, when, and how do believers exercise their spiritual gifts? The answer to the "where" and "when" portion of this question is that believers manifest their spiritual gifts wherever — whenever there is a need, and the Holy Spirit presents the opportunity to display his mighty presence and power to glorify God. The answer to the "how" of the question sets the stage for implementing the project phase in session six which is conclusive in informing the hypothesis of this study.

In the implementing phase of the gifts of the Spirit, I encouraged the participants to acknowledge or state their gifts of the Spirit indicated by the spiritual gifts assessment taken at the beginning of the study. They needed to include any other gift(s) they sense to be present in their life during the project not indicated by the gifts assessment. All participants were encouraged to allow the Holy Spirit to manifest their gifts and provide an opportunity for ministry to the other project participants.

The first phase of implementing the gifts of the Spirit guided the group in an exercise allowing the participants to simulate manifesting several of the gifts of the Spirit. The gifts selected for the first simulation exercise were the revelation gifts: word of wisdom, word of knowledge, and discerning of spirits. In this group exercise, the passages of Scripture chosen were from Acts 15:13-20 and Acts 27:29-44 illustrating the (word of wisdom).

> 13 When they finished, James spoke up. 'Brothers,' he said, 'listen to me. 14Simon
> has described to us how God first intervened to choose a people for his name from
> the Gentiles. 15The words of the prophets agree with this, as it is written: 16'After
> this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will
> restore it, 17that the rest of mankind may seek the Lord, even all the Gentiles who
> bear my name, says the Lord, who does these things 18things known from long
> ago. 19It is my judgment, therefore, that we should not make it difficult for the
> Gentiles who are turning to God. 20Instead we should write to them, telling them
> to abstain from food polluted by idols, from sexual immorality, from the meat of
> strangled animals and from blood.'

Manifesting the gift of wisdom occurs when a believer receives a deep impression from the Holy Spirit to verbally communicate the wisest course of action to take in applying the best solution for overseeing the Gentiles and avoiding jeopardizing the success already made by God in bringing them into the kingdom (Acts 15:13-20). Another illustration of this gift is in Acts 27:29-44.

The next group of gifts selected were the vocal gifts: prophecy, speaking in tongues and interpretation of tongues. In this group exercise the passage of Scripture chosen was from Acts 21:11: "Coming over to us, he took Paul's belt, tied his own hands and feet with it and said, 'The Holy Spirit says, 'In this way the Jewish leaders in Jerusalem will bind the owner of this belt and will hand him over to the Gentiles.' In this passage, implementing (manifesting) the gift of prophecy occurs when the Spirit gives a revelatory message about a future event to a believer that is verbal and spontaneously communicated. This account indicates that Agabus receives and gives a prophetic message from the Holy Spirit about a future event involving the imprisonment of the apostle Paul and spontaneously shares this revelation with Paul and others. Another illustration of this gift is in Acts 11:28.

The third group for the simulation exercise was the power gifts: faith, healing, and the working of miracles. In this group exercise, the passage of Scripture chosen was from Acts 3:1-8. (Peter looked straight at him, as did John).

> One day Peter and John were going up to the temple at the time of prayer — at three in the afternoon. Now the man who was lame from birth was being carried to the temple gate Beautiful, where he was put every day to beg from those going into the temple courts. Then Peter said, 'Look at us!' [5] So, the man gave them his attention, expecting to get something from them. [6] Then Peter said, 'Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk.' [7] Taking him by the right hand, he helped him up, and instantly the man's feet and ankles became strong. [8]He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping and praising God.

In this passage, implementing (manifesting) the gift of healing occurs when the Holy Spirit operates through Peter as he responds in faith to address a physical condition for which God wants to display his power to heal a man born lame supernaturally. In this case, the man's immediate healing occurred without any aid other than Peter taking the man by the hand to help him up from his bed. Another illustration of this gift is in Acts 9:32-34.

As previously stated, the answer to the "how" portion of the question [how believers manifest their gifts] sets the stage for implementing the project phase in session six that is conclusive in informing the hypothesis of this study. The gifts of the Spirit operate by the Spirit. In specific response to teaching believers and participants in this study who have no experience with manifesting their spiritual gifts, a spiritual gifts scenario exercise was designed for them to aid in activating their spiritual gifts. In the gifts of the Spirit scenario exercise, the participants simulate the manifesting of the nine gifts of the Spirit that are the focus of this project. The way the exercise works is that the participants receive a scenario that requires the implementation (manifestation) of one or more of the nine gifts of the Spirit to address a particular need described by the scenario.

Again, the objective of this exercise is to help facilitate the participants in identifying and initiating the manifesting of their spiritual gifts. Simulating these gifts in a safe classroom environment is essential, and it is believed that by using this method, the participants will gain confidence to practice them in a public setting as the Holy Spirit leads them to do.

After choosing the appropriate spiritual gift placard, based on the scenario, the participants described how manifesting that specific gift applied to the ministry and how to simulate it. The participant gave a reasoned judgment for their choice. A clear explanation of the spiritual gift was written on the side opposite the spiritual gift name label to assist the participant in describing how the gift manifests. Cards labeled with different spiritual gifts were available, but only one of the nine gifts of the Spirit fits the scenario card the participant selected. There was a corresponding spiritual gift placard for every type of ministry where one of the nine spiritual gifts was needed.

For example, the exercise began with the participant selecting a scenario card describing an individual needing healing from a physical disease that has persisted for a long time. In this instance, the scenario presented an opportunity for manifesting the [gift of healing]. In this exercise, the participants demonstrated their knowledge of what spiritual gift was needed by selecting the appropriate gift card and indicating how to manifest that gift of the Spirit, i.e., prayer or laying on of hands.

The spiritual gift that the participants chose for simulating in ministry depended on the scenario presented. Cards labeled with different spiritual gifts were available to the participants but only one of the nine gifts of the Spirit fits the scenario selected. There was a corresponding spiritual gift placard for every type of ministry where one of the nine spiritual gifts was needed. All participants were observed during the exercise to determine their ability to identify and manifest spiritual gifts. This observation allowed an assessment of the participant's knowledge and understanding of the gifts presented in this study. The assessment considered that the participants understood that spiritual gifts operated by the Spirit, and this exercise was for learning purposes. Even so, God has appointed all believers to serve as agents in manifesting spiritual gifts given by the Holy Spirit.

It is God's pleasure to give gifts of the Spirit to his children. Even more pleasing to God is his children manifesting those gifts for his purpose and glory. As Paul said, the gifts of the Spirit are for the common good of all and for building the church. Now is the season for allowing the Holy Spirit to manifest his gifts through the lives of believers and reveal God's love to the world.

Upon completing session six exercises and participating in prayer, affirmation, and impartation, it was essential to receive feedback, suggestions, and general comments from the participants. Also, it was essential to gather information from a post-project interview questionnaire. At the end, the session closed with collecting all other remaining project materials, followed by prayer, refreshments, and fellowship.

APPENDIX G

SPIRITUAL GIFTS SCENARIO EXERCISE

Spiritual Gifts Scenario Exercise

The Gift of Faith:

An ability given by God to discern and trust with confidence the will and purposes of God for the furtherance of His work.

Scripture References:
Acts 6, 7; 11:22-24. 16:17:21-23; Romans 4:18-21, 1 Cor. 12:9; Acts 16; 17:21-23; Hebrews 11

Background Scenario:

In Acts 16, Paul and Silas were thrown into jail because they cast a demon out of a girl. It is common that people who are thrown in jail would show fear. However, instead of being fearful, Paul and Silas were singing hymns. They had faith that God would rescue them and believed that He had a purpose for them as He does for all Christians. While in prison, an earthquake shook the earth, allowing the occurrence of a jailbreak. However, instead of running away, Paul and Silas stayed. And in doing so, it led to the Philippian jailer being saved, along with his entire household.

Modified Scenario Exercise:
In Asia, you and another believer are arrested and given life sentences for casting a demon out of a girl. Naturally, people thrown in jail show fear. However, instead of being fearful, the two of you passed the time sharing the gospel and singing praise songs to God. Several prisoners saw how you were continually exercising extraordinary trust and confidence in God, believing that He would rescue you because you knew He had another purpose for your life. While in jail, you had the several opportunities to escape. However, instead of escaping, you trusted God for deliverance and stayed. Doing so led to several inmates being saved. The sentences you received were commuted and you were released from jail.

In this horrifying no-way-out situation, what gift of the Spirit was operating, or which supernatural gift needed to be operating in this scenario, thus enabling you to trust God with extraordinary confidence and experience a supernatural release from jail?

How would circumstances such as those described in this event be simulated to demonstrate this supernatural gift of the Spirit.

The Gift of Prophecy

An ability that is given by the Holy Spirit that allows a believer to receive and communicate a message from God that edifies, comforts, or exhorts.

Scripture References:
Acts 3:21, 11:27-30, 21:9-11, 30-33, Lk. 27:26, 2 Peter 1:21

Scenario:

In Acts 21, the Holy Spirit had urged Paul not to go on to Jerusalem. "And through the Holy Spirit they were telling Paul not to go on to Jerusalem." However, Paul wanted to go to Jerusalem to give a report about the things God was doing among the Gentiles through his ministry. While taking a brief layover in Caesarea on the way to Jerusalem, a fellow believer named Agabus was directed to give Paul a message. "And coming to us, he took Paul's belt and bound his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.'"
"Then all the city was stirred up, and the people ran together. They seized Paul and dragged him out of the temple, and at once the gates were shut. And as they were seeking to kill him, word came to the tribune of the cohort that all Jerusalem was in confusion. He at once took soldiers and centurions and ran down to them. And when they saw the tribune and the soldiers, they stopped beating Paul. Then the tribune came up and arrested him and ordered him to be bound with two chains. He inquired who he was and what he had done."

Modified Scenario:

The Holy Spirit prompts you to give the church an exhortation involving a decision that will have a negative consequence. The church travel committee has decided to travel to a winter retreat by train. However, before arrangements are finalized you meet with the church travel committee and shared that you believe the Holy Spirit has said to your spirit that traveling by train to the winter retreat will negatively affect the church because several members will experience severe sickness. The trip was made by train and most of the church passengers experienced severe sickness.

What gift would be in operation in this scenario should the member to whom the Holy Spirit warned the travel committee not to use the train for traveling to the winter retreat because it will negatively affect the church members' health?

How would the interaction with the travel committee be simulated to demonstrate this gift of the Spirit?

THE GIFT OF DISCERNING OF SPIRITS:
An ability given to believers by God, allowing them to have insight into the realm of the spirit, detecting motives/actions of people, whether for good or bad.
Scripture References:
Acts 5:1-10; 8:23; 13:9-10; 16:16-18

Scenario:
In Acts 16, Paul and Silas were going to the place of prayer and were met by a slave girl who had a spirit of divination and brought her owners huge profits by fortune-telling. She followed Paul around and shouted, "These men are servants of the Most High God, and they are preaching the way of salvation - she kept doing it for days. Paul, having become greatly annoyed, turned, and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it (the evil demonic spirit) came out that very hour.

Modified Scenario:

On weekends, you frequently join a group of friends to volunteer at the homeless shelter for women. The shelter manager agreed to allow you and your friends to share the gospel and pray for those who want to receive Christ for their salvation. You have noticed that one of the shelter members, who is very helpful with setting up the meetings, frequently interrupts by talking about how you and your friends are trying to convert everyone to Christianity. On the surface, her behavior seems typical for someone wanting to get extra attention.

However, the problem is that her behavior interrupts the flow of the Spirit, and those who would receive the invitation to receive Christ are distracted and don't respond.

What gift of the Spirit would be operating in this scenario should the volunteer Bible teacher receive insight from the Holy Spirit revealing that the influence of a demonic spirit is responsible for the behavior of the shelter member who helps with the set up?

How would the interaction between the teacher and the shelter helper be simulated to demonstrate this gift of the Spirit?

Word of Wisdom:

A supernatural ability allowing insight into the mind of the Spirit on how to apply knowledge in a way that results in a word (message) that gives a God solution that is unequivocal.

Scripture References:
Acts 15:12-20; 1 Kings 3:16-28

Scenario:
In Acts 15, Certain people came down from Judea to Antioch and were teaching the believers: "Unless you are circumcised, according to the custom taught by Moses. you cannot be saved?' This brought Paul and Barnabas into sharp dispute and debate with them. So, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. Then some of the believers who

belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to keep the law of Moses."
After much discussion, Peter said that God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. Furthermore, He said, "God who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He did not discriminate between us and them, for he purified their hearts by faith. Now then, why do you try to test God by putting on the necks on the Gentiles a yoke that neither we nor our ancestors have been able to bear? No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are.'" Afterwards, the who assembly was silent when the listed to Barnabas and Paul telling about the signs and wonders God had done among the Gentiles through them. When they finished, James spoke up. “Brothers,” he said, listen to me. Simon has described to us how God first intervened to choose a people for his name from the Gentiles. The words of the prophets are in agreement with this.”
[To safely guard and continue the progress achieved by Paul and Barnabas in reaching the Gentiles, the right solution must be reached for resolving the issue of what to require of the new converts.]

Through the Holy Spirit, James received insight into how they should proceed with what to require of the newly converted Gentiles. He said, "It is my judgment, therefore, that we should not make it difficult for the Gentiles to turn to God. Instead, we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals, and blood. The law of Moses has been preached in every city from the earliest times and read in the synagogues on every Sabbath. " Having knowledge of what God was doing among the Gentiles in Antioch, Syria, and Cilicia, the council of elders, based on Peter’ guidance, agreed that Paul, Barnabas, Judas, and Silas give the Gentiles a letter instructing them-about how they should conduct themselves-as-new converts. The letter shared what the Holy Spirit had directed them to do. They determined that it seemed good to the Holy Spirit and us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood. from the meat of strangled animals, and sexual immorality. You will do well to avoid these things. So, the men were sent off and went down to Antioch, where they gathered the church together and delivered the letter. The people read it and were glad for its encouraging message.

Modified Scenario:
You belong to a team of missionary workers. Through your ministry, God has added several recent converts to your church. The recent converts have embraced the gospel and are committed to growing Christ as their Savior. God’s saving grace has become a reality to them, and you’ve witnessed enormous changes in their lives. You also are aware that many of your church practices are unfamiliar to them; they participate in some but not all. Nevertheless, it has come to the attention of some believers in the church that the new converts are still engaging in some of their previous religious practices. Because there has been success in reaching the new converts, forcing them to

be burdened with conforming to all the new church practices could result in undoing the work that God has begun in their lives.

What gift of the Spirit would be in operation should the missionary worker receive clear insight from the Holy Spirit about resolving an issue that is irritating some devout members in the church over new converts' continuing some old religious beliefs - and their non-participation in all the new church practices without undoing the work that God is doing?

How would the interaction between the missionary worker and the new converts be simulated to demonstrate a gift of the Spirit needed in this scenario?

Word of Knowledge:

The gift of the word of knowledge enables a believer to share true biblical insight on what Holy Spirit teaches, including the revelation of God's Word, His ways, methods, plans, and patterns.

Scripture References:

Acts 10:1-6, 19-20; Acts 5::1-10; 18:24-26.

Scenario: Level 1

In Acts 10, At Caesarea there was a man named Cornelius who was a centurion in what was known as the Italian Regiment. He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly. One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, "Cornelius!" Cornelius stared at him in fear. "What is it, Lord?" he asked. The angel answered. "Your prayers and gifts to the poor have come up as a memorial offering before God. .. Now send men to Joppa to bring back a man named Simon who is called Peter. He is staying with Simon the tanner, whose house is by the sea.

About noon the following day as they were on that journey and approaching the city, Peter went upon the roof to pray. He became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four comers. It contained all kinds of four-footed animals, as well as reptiles and birds. Then a voice told him "Get up Peter kill and eat '

"Surely. not, Lord!" Peter replied. "I have never eaten anything impure or unclean."

The voice spoke to him a second time. "Do not call anything impure that God has made clean." This happened three times. and immediately the sheet was taken back to heaven. While Peter was still thinking about the vision, the Spirit said to him, "Simon three men are looking for you. So, get up and go downstairs. Do not hesitate to go with them, for I have sent them."

Through the Spirit Cornelius is given unique insights and understanding concerning the way in which God plans to bring Peter into contact with the Gentiles for the purpose of spreading the gospel. Simultaneously Peter receives insight and understanding concerning God's Ian for saving the Gentiles. Therefore, upon arriving at Cornelius' home Peter said, "I now realize how true il is that God does not show favoritism but accepts from every nation the one who fears him and does what is right.

While Peter was sharing the gospel message, the Holy Spirit came upon all the Gentiles who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles. For they heard them speaking in tongues and praising God. Then Peter said, “Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have.” So, he ordered that they be baptized in the name of Jesus Christ. They asked Peter to stay with them for a few days.

Modified Scenario: Level 1
What gift of the Spirit would be in operation should a member of your prayer team receive clear insight from the Holy Spirit about a plan that your church initiates that results in a ministry that will bring new members into the church?

Scenario: Level 2

In Acts 5, a man named Ananias, together with his wife Sapphira, also sold a piece of property. With his wife’s knowledge he kept hack part of the money for himself but brought the rest and put it at the apostles' feet. Then Peter said, "Ananias how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for ourselves some of the money you received for the land? Didn't it belong to you before it was sold? And after it was sold. wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God."

When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened. Then some young men came forward, wrapped up his body, carried him out and buried him. About three hours his Wife came in, not knowing what had happened. Peter asked her, "Tell me, is this the price you and Ananias got for the land?" "Yes," she said, "that is the price."

Peter said to her, "How could you conspire to test the Spirit of the Lord? Listen! The feet of the men who buried your husband are at the door. and they will carry you out also. "At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband. Great fear seized the whole church and all who heard about these events.

Modified Scenario: Level 2
The members of the church agreed to give a determined amount of money to pay for renovating the main sanctuary. On the day that everyone was supposed to turn in their pledges, the Holy Spirit reveals to one of the members in charge of collections that a fellow member reneged on their promise. When the member who reneged was asked if

their pledge was kept they gave a false answer. The inquiring member, however, confronted the member who lied about keeping their pledge and challenged them with the truth.

How would the interaction between the inquiring member and the member who lied about keeping their pledge be simulated to demonstrate the gift of the Spirit is operating in this scenario?

Scenario: Level 3

In Acts 18 a Jew named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough knowledge of the Scriptures. He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

When Apollos wanted to go to Achaia, the brothers and sisters encouraged him, and we wrote to the disciples there to welcome him. When he arrived, he was a great help to those who by grace had believed. For he vigorously refuted his Jewish opponents in public debate, proving from the Scriptures that Jesus was the Messiah.

Modified Scenario: Level 3

What gift of the Spirit would be involved in a scenario if God gave insight or revelation from the Holy Spirit that enabled you to biblically explain God's plans, methods, ways, and patterns in a way that edified the church?

APPENDIX H

GIFT SIMULATION SCENARIO CARD EXERCISES

GIFT SIMULATION EXERCISE

SCENARIO CARD #6

You are a member of the intercessory prayer ministry at your church. Everyone is familiar with the events surrounding the outpouring of the Holy Spirit as recorded in Acts chapter 2. It is commonly claimed that the supernatural phenomena that occurred in the early stages of the New Testament Church have ceased.

Scenario:

However, while praying and worshipping during a recent gathering with other members of the intercessory team, unexpectedly you began speaking in words that were unknown to you, yet you sensed you were communicating with God.

What manifestation gift would be involved in this scenario if the experience that took place during the recent gathering of intercessors was enabled by the Holy Spirit?

Simulate: Explain how this gift can be simulated to demonstrate its operation in this scenario?

SCENARIO #6 ANSWER CARD

Answer: The Gift of (Tongues) Speaking in Tongues
Definition: A gift of the Holy Spirit that enables believers to speak words or in a language that is unknown to them. Through this gift believers may pray, praise, worship, or communicate a message from God for the church.

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Scripture References: Acts 10:44-48, 19:1-7, 1 Cor 12:10, 28-31, 1 Cor 13:1-3, 14:2, 22, 26-27-32, 14:26-28**.**

SCENARIO CARD #7

You are a member of the intercessory prayer ministry at your church. Everyone is familiar with the events surrounding the outpouring of the Holy Spirit, as recorded in Acts chapter 2. It is commonly claimed that the supernatural phenomena that occurred in the early stages of the New Testament Church have ceased.

Scenario:

While praying and worshipping during a recent gathering with other intercessory team members, you unexpectedly began speaking in words that were unknown to you. Even more unexpected was that after you finished speaking, you began explaining what you had been saying in the unknown language.

What spiritual gift would be involved in this scenario if the experience that took place during the recent gathering of intercessors was enabled by the Holy Spirit?

SIMULATE: Explain how this gift can simulated to demonstrate the gift of the Spirit that needs to operate in this scenario.

SCENARIO #7ANSWER CARD

Answer: The Gift of Interpretation of Tongues
Definition: A gift of the Holy Spirit that enables believers to explain in a known language a message given by the gift of speaking in tongues. Through this gift believers may communicate a message from God that edifies the church.

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Scripture References: 1 Cor 12:10, 14:5, 13-15, 14:26-28.

SCENARIO CARD #8

In this supernatural phenomenon, the power of God is magnified and unrestricted to perform extraordinary acts with or without human instruments that supersede natural occurrences. When this occurs, the faith of believers increases. God is recognized for his power, and he receives all the glory. Jesus taking the five loaves and the two fish to feed the multitude is an example of the manifestation of this gift.

Scenario:

During a crusade, God intervened and demonstrated his power; the food prepared for the meetings was about to run out before everyone had eaten. However, God multiplied the food that passed through the hands of those serving the meals to the people. This gift operated beyond natural limits through the hands of the servers. God's supernatural intervention supplied enough food for everyone, strengthened the peoples' faith and amazed them. God received all the glory.

What spiritual gift would be involved in a scenario where God intervenes and takes a limited amount of food and multiplies it to prevent it from running out until everyone is fed?

SIMULATE: Explain how this gift can be simulated to demonstrate the gift of the Spirit that needs to operate in this scenario.

SCENARIO #8 ANSWER CARD

Answer: The Gift of Miracles
Definition: A gift of the Holy Spirit that enables believers to operate as God's agents performing supernatural acts causing people to acknowledge God's power and glory.

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Scripture References: Mk 6:41, Acts 2:43, 3:6-10, 4:30, 8:6-8,13, 9:40,19:11-12, 1 Cor 12:10, 28-29.

SCENARIO CARD #9

Scenario:

You frequently join a group of friends to volunteer at the homeless shelter. The shelter manager agreed to allow you and your friends to share the gospel and pray for those who want to receive Christ for their salvation. But while ministering you receive insight from the Spirit that there is a person living in the shelter who has a disability that is causing emotional distress and depression. Having knowledge of this person and their conditions you have an urge to pray for their relief. After you pray, the person reports having a sense of freedom and no longer feeling distressed or depressed.

What gift (s) of the Spirit is operating in this scenario enabling you to receive insight from the Holy Spirit revealing that a person living in the shelter has a disability that is causing emotional distress and depression? Then, having knowledge of this person and their condition(s), you have an urge to pray for their relief. After this, the person reports feeling free and no longer feeling distressed or depressed.

SIMULATE: Explain how this gift can be simulated to demonstrate the gift of the Spirit that needs to operate in this scenario.

SCENARIO #9 ANSWER CARD

Answer: The Gift of Healings
Definition: A gift of the Holy Spirit that enables believers to operate as God's agents performing acts of healings and cures that cause people to acknowledge God's power and glory.

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Scripture References: Mk 2:1-12, Acts 3:1-10, Acts 5:12-16, Acts 28:7-10, 1 Cor 12:9-10, 28-30.

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